Imprimatur.

Ex Æd. Sabaud.
Julii 14. 1662.

Geo. Stradling Rev. in Chriſto Pat. Gilb. Epiſc. Lond. à Sac. Domeſt.

Imprimatur.

Ex Æd. Sabaud.
Julii 14. 1662.

Geo. Stradling Rev. in Chriſto Pat. Gilb. Epiſc. Lond. à Sac. Domeſt.

BODLEIANA BIBLIOTHECA

THE *Reformed Presbyterian*:

Humbly offering to the Conſideration of all Pious and Peaceable Spirits ſeveral Arguments for Obedience to the Act for

UNIFORMITY,

As the way to UNITY.

AND

Endeavouring to Demonſtrate by clear Inferences from the *ſacred Scriptures*, the writings of ſome of the *Ancients*, of ſeveral *Old Paſtors* of the *Reformed Churches* abroad, and of the moſt eminent *Old Non-Conformiſts* amongſt our ſelves: As Mr. *Joſias Nichols*, Mr. *Paul Baines*, Mr. *Hildersham*, Mr. *John Ball*, with Mr. *Rich. Baxter*, and other Learned Divines: As Mr. *Perkins*, Mr. *John Randal*, and Mr. *Rob. Bolton*, That there is nothing required by the *Act for Uniformity* that is forbidden by the *Law of God*.

By RICH. LYTLER, Citizen of *London*.

Bez. 12. Epiſt. ad quoſdam Angl. Eccleſ. Frat.

Non videntur iſta tanti momenti, ut propter ea vel Paſtoribus deſerendum potius ſit Miniſterium, quam ut veſtes illas aſſumant, vel Gregibus omittendum publicum pabulum potius quam ita Veſtitos Paſtores audiant.

Ibid. De geniculatione in Cœna, de Cantu Eccleſiæ, Crucis conſignatione, puerorum Baptizandorum interrogatione, non eſt *Magnopere Laborandum.*

London Printed by *J. G.* for *Nath. Brook* at the Angel in *Cornhil*, MDCLXII.

To the Reverend,

The Non-conforming Miniſters of the City of London, *The Authour of this following Diſcourſe offereth theſe his mean Endeavours for Peace, Unity, and Obedience to the* Act for Uniformity.

Reverend and much honoured in the Lord,

Eing (through the *Divine Providence*) upon the coming forth of the *Act for Uniformity* at a publick Lecture; and obſerving by the diſcourſe of that Reverend and Worthy Perſon that then preached, that the ſaid *Lecture* was not like long to continue; and alſo how much in his Prayer he deprecated that black Cloud that he ſuppoſed to hang over the City, which threatned it with the removal of the Goſpel; and alſo how earneſtly he prayed that God would teach the Miniſters of the Word in this *Hour of temptation* ſo to act, that they might neither through their *cowardize* betray the Truth, or through their *raſhneſs* and *precipitancy* betray their own Liberties.

I found my self not only affected with very much *grief* and *sorrow*, to observe what dismal apprehensions were upon the mind of this Preacher, who, I supposed, did not speak his own sense altogether, with very much *pity* and *compassion* towards the *Soules* of those that were like to suffer by the *deprivation* of such Ministers whom they so highly prized: but also with some kind of *godly jealousie* over my self, lest that I should be *mistaken*, who did not apprehend at present there was any such ground for Ministers to lay aside their Ministry upon the *occasion* of this *Act of Uniformity*.

Upon this occasion therefore I resolved that I would once again in the first place take my self very seriously to task, and make a diligent search into the *grounds* of my own *satisfaction*; to the end, that if I found them but *weak*, *worldly*, or *wicked*, I might disclaim them.

In this *Work* of *self-reflection* I found in the *general*, that as to what I now apprehend as to the externals about Modes of Government, Worship, and the like, that they are no *new Impressions* made upon me; but that ever since the *horrid murther* of our late gracious Soveraign King *Charles* the First, finding my self much mistaken and mis-led, by having so good an Opinion of the judgement of good men in the *Controversies of these times*, that I did not so much examine as I ought what was declared from the *Pulpit* or the *Presse*. I have

I have ever since more carefully followed the counsell of my Saviour, *To take heed what I hear*, and so not only to *beware of men*, but according to the *Rule* given by some of your selves upon a very serious *occasion*, to take heed and beware of the *examples of good men*, the best of Saints having failed even in *Ecclesiastical affaires*; and therefore it was neither safe, prudent, or conscienceous to imitate and follow the examples of holy men in *Ecclesiastical matters*, nor receive any thing from the *Tradition* of our Fore-fathers without *examination* and bringing it to the *Test*.

And in *particular*, though I had upon the coming out of several Discourses about these matters seriously perused and scanned the same, as what was written *about* the *binding* power of the *Covenant*; The sober and temperate *Discourse of Liturgies*; *Plus Ultra*; and the *Petition for Peace*; yet I returned to a serious review of the said *Books* before-named, conteining in them, as I suppose, the *Marrow* of all that hath been written from the *troubles of Frankfort* to this *day* on those Controversies.

Now having taken this pains, and finding my self rather more *confirmed* in the *satisfaction* of my mind as to all the particulars required by the *Act for Uniformity*, and so having *removed* those *jealousies* that were upon me, lest I should be *mistaken*,

It came into my *mind*, and I hope *suggested* by the *Spirit of Truth and Love*, that surely this poor dimme *light* which God hath set up within me was not to be put under a *Bushel*.

But that *probably* it might be a means to *communicate* some light to others, if I held it forth in this dark *hour of temptation*.

Not but that I knew very well the *Church* needeth no such *Advocates* as I, there having been so much published upon this *Subject* by persons of great *reputation* for *Learning* and *Piety* of the *Clergy*.

But considering that I did not know that ever any in my capacity of the *Laity* had yet *appeared*; I was after many *serious thoughts* inclined to believe that a *word in season* from one that cannot be imagined to speak for *obedience* to these things so much scrupled, from any *other design* than the *Publick good* and *Peace*, having no *Ecclesiastical Promotions* to get or lose, might have a better *reception* than what hath been said by others of the *Clergy*, who may be supposed to speak for their own *by-ends* and *interest*.

Worthy Sirs, I am not *unsensible* how that without very much *Charity*, which I humbly beg of you, it may be taken for a very great piece of *arrogancy*, that in this attempt I should presume thus to speak to my *Teachers*: But if I mistake not, I find it was to the members of the Church *Coloss* this was enjoyned, that they should say

to

to *Archippus*, *Take heed unto the Ministry which thou hast received, that thou fulfil it.*

And therefore I humbly conceive that I have some kind of *warrant* for this *charitable work* to say unto you, most *Reverend Fathers*, whom I much honour for your *work-sake*, *Take heed unto the Ministry that you have received that you fulfil it*: That you leave nothing *undone* whereby you may *expose* your selves to be *deprived* of the *exercise* thereof. I do verily believe I should *act* the Devils part, as S. *Peter* did, if I should say, *Sirs, pity your selves*, Let none of those evils befal you or your Families, which must necessarily be the effect of *Non-Conformity*; if I should upon *carnal grounds* perswade you to *sin* to avoid *suffering*. But if I be not mistaken, my *design* is to present you with that whereby you may be *preserved* from *sinning* and *suffering* also.

I do therefore here before *God*, *Angels*, and *Men sincerely declare*, so far as I know my *own heart*, that I have *no design* in this my undertaking, no creature having *directly* or *indirectly* put me upon the *same*; but my *principal aim* and *end* is *Gods glory* in the *continuance* of *your Ministry* amongst us, who are *scrupulous* in this point.

I must deal *ingeniously* with you, my *heart* hath often been *troubled* for you of the *Ministry* in these late times past, when I saw clearly the *design* of those that would *extirpate Episcopacy root and branch*, was to *root* out you the remaining part of

the

the *Ministry* of this Nation as *Antichristian*. To this degree of *spiritual Reformation* were men of *Antiministerial spirits* proceeding.

And how near we were then to the *confines of Popery*, I beseech you *consult the sermon* of Mr. *Strong* preached at *Pauls* upon *Novemb.* 5. 1653. saith he, pag. 19. *Since this Nation departed from* Rome, *there were never greater attempts, nor higher hopes to bring us back unto this spiritual* Egypt *than there are at this day.* To make this manifest he giveth *ten Observations* upon the present times, to which I *refer you.*

Now the *wonder-working God* having so mightily preserved you, and delivered you out of that *storm* which threatned you with so great a *Shipwreck*, do not, I beseech you, now *cast away* your selves, being come so near the *Haven*: do not through *rashnesse* and *precipitancy* betray your own *Liberties* and *Oppertunities* for the Ministrie, and thereby *expose* the *Souls* of many to great *grief* and *danger* thereby.

Give me leave therefore to bespeak you in the words of that *Reverend Professor* of *Divinity* in *Oxford* in King *Edward* the Sixth's dayes, *Peter Martyr*, in a Letter of his dated *Novemb.* 4. 1550. in answer to Bishop *Hooper* of the 17. of *Octob* 1550. *If we hold on in dissuading from these indifferent things* (meaning the Ceremonies) *as pernicious and altogether wicked, we condemn with-all very many Churches which have received the*

Gospel,

Gospel, and blame too bitterly innumerable, which a great while agoe were accompted worthy of all praise. I would not now therefore, saith he in another place of his Epistle, *greatly contend, especially for so much as we see that they by whom the light of the Gospel is much advanced in* England, *and may be more advanced do take part against us,* (meaning, I suppose, the Bishops in those dayes.) I do *observe* some that have lately *written* against *Conformity*, do argue much against it, because of the *great offence* that hath been taken by the *Reformed Churches* at these things. And of this *Plus Ultra* amongst other instances giveth *Peter Martyr* for one, if I *mistake not.*

But who ever shall read his *Epistle* throughout, shall find that he did not *approve* of Bishop *Hoopers* Arguments against *Non-Conformity*: And how far he and other *Divines* of the *Reformed Churches* were from *approving* of such a *Contention* and *Opposition* of these *Ceremonies* and *Conformity* to them, that rather then to *yield*, to lay down the *Ministry.*

I beseech you let me by way of *Introduction* offer to your *Consideration* the judgement of other *forreign Divines* in this case. *Beza* 12. *Epist. ad quosdam Angl. Eccles. fratres*, thus expresseth himself, *Hortamur ut omni animorum exacerbatione depositâ, salva manente doctrinæ ipsius veritate & sana Conscientia, alii alios patienter ferant, Regiæ Majestati clementissimæ & omnibus Præsulibus*

libus suis ex animo obsequantur. He exhorteth them, that laying aside all bitterness or sowreness of soul and spirit, as long as the truth of the Doctrine and purity of Conscience was safe, they would bear one another with patience, and obey the Queens most gracious Majesty, and all her Prelates heartily.

And saith he further in the same Epistle, *Non videntur ista tanti momenti, ut propterea vel pastoribus deserendum potius sit ministerium, quam ut vestes illas assumant, vel gregibus omittendum publicum pabulum, potius quam ita vestitos pastores audiant.* And further saith he, *Ibid. de geniculatione in Cœna, de cantu Ecclesia, Crucis consignatione, pueror. baptizandor. interrogatione, non est magnopere laborandum.*

And therefore I beseech you, Sirs, keep your *zeal* and exercise it about *higher matters* then the *Surplice*, the *Sign of the Cross*, *Church-Musick*, *&c.* and do not now *expose* your selves to be *laid aside*, to have no *opportunities* of exercising your *Ministerial function*; for those things, as the *reverend Beza* saith, are not *tanti momenti*, *& de his non est magnopere laborandum.*

That you may not *doubt* lest that by *submitting* and *conforming* you should *offend* the *Reformed Churches*;

I shall make bold to remember you of a very material passage in *Hieron. Zanch. Thes. de vera reformandar. Eccles iar. ratione*; *Testor me coram Deo in mea conscientia, non alio habere loco quam*

Schis-

Schismaticorum illos omnes, qui in parte Reformationis Ecclesiarum ponunt, nullos habere Episcopos, qui authoritatis gradu supra suos Compresbyteros eminent, ubi liquido possunt haberi. Praterea cum Dom. Calvino, nullo non Anathemate dignos censeo, quotquot illi Hierarchiæ qui se Domino Jesu submittit, subjici nolunt.

Behold here a *cord* with two *strings*, which will not easily be *broken*, the Authorities of two *worthy men* together, that they are to be accounted rather for *Schismatiks* then good *Subjects* to *Christ*, that will not submit to that *Hierarchy* in *lawful things*, which doth submit unto *Jesus Christ*.

What therefore I find that holy *Martin Bucer* concluding his Epistle to *Amplissimo Dom. & colendissimo Symmistæ Joanni à Lasco*, after that he had much *discoursed* upon the *subject matter* of the doubts of *many* as to matters of *Conformity*, saith he, *Therefore I desire and beseech you by the Cross of the Son of God, by the Salvation of the Churches, which are at this day overwhelmed with calamities, by the desired consent that we should seek to reign in all Churches, by the Peace that is in Christ Jesus: Again I desire and beseech you, that you do nothing rashly in this question of Ceremonies.*

The like *humble Petition* do I make, *beseeching* and *conjuring* you by all his *Arguments*, and by all that ever was said by way of *Argument* to *Cementing duties*, that you do nothing *rashly* in this

question

question of Ceremonies. Oh do not *rashly* put your selves out of your *Ministerial imployment*, who have now *opportunities*, and may yet, I hope, enjoy them, of serving the *Lord Christ* in the *conversion of souls*.

I am apt to think from what I have heard objected by some almost in the like case;

Alas, this poor man was newly *crept* out of the *darkness of Popery*, and therefore he could not so well *judge* of the sinfulness of *Ceremonies*, and of *Conformity* to those *superstitious inventions:* But now we have enjoyed the *Gospel* above an *hundred yeares* since his *writing*, and we have now therefore *clearer discoveries* of the *superstition* of these *Popish Ceremonies* in *Vestures*, *Gestures*, and such like *Romish trash*.

To which I shall *crave leave* by way of *Answer* to present you with my *poor Observations* in this case as followeth; That in all that I have read of these *sad Controversies* ever since the *Reformation* of the *Church of England* from *Popery* to this day, I do not find any *new arguments* from *Scripture rightly applied*, to make or prove *Conformity* to be a *sinne*. But this I have observed, which I suppose ought to be very much *laid to heart*, that the *further discoveries of light* that have appeared in these *latter dayes*, hath herein been *manifested* only by *improving* those *mistaken* and *false principles laid at first* to the making of *more things* to be *sinfull* and *unlawful* then ever were before,

that

that upon a *ſerious ſearch* will be found to be *clear* and *innocent*, as you will find in this *following Diſcourſe.*

I ſhall make bold to give you but a *few inſtances*, by which the truth of what I ſay will be *evidenced.*

The *firſt* thing that I obſerved was *ſcrupled* in King *Edward's* dayes, was the *wearing* by the *Miniſter* that *kind of apparel* for form or faſhion which the *Popiſh Prieſts* had miniſtred in. And this I gather from the Anſwer of *Peter Martyr* unto Biſhop *Hooper*, who did not with the aforeſaid *Reverend Perſon* account the wearing of theſe Garments *indifferent* but *ſinful*, and that for theſe two *Reaſons*, as being *Jewiſh* and *Popiſh*. Theſe, ſaith *Peter Martyr*, *are the chief ſtrength of your Arguments; I will firſt intreat of them, after I will adde whatſoever it be, if I call to my remembrance any other thing brought in of you to confirm your Opinion*, pag. 5.

That theſe alſo were the *Principles* or *Arguments* uſed by *Joan à Laſco*, to whom *Martin Bucer* writ, I find alſo in his Epiſtle to the ſame *purpoſe*; wherein there was ſo much ſaid by theſe two *Reverend* and *Moderate men*, that one would think ſhould have for ever *tradicated* theſe *opinions* out of the *minds of good men*, eſpecially while they were but *green* and *young.*

But yet *notwithſtanding* I find that in the *raign of Queen Elizabeth* there was ſuch an *improve-*

ment

ment of theſe principles, as produced a *Printed Declaration* in the *name* and *defence* of *certain Miniſters in London*, refuſing to wear the apparel then *preſcribed* for *Miniſters*.

Now I find in that *Declaration*, beſides the aforeſaid *Reaſons*, there were ſeverall *generall Scriptures* to prove their *unlawfulneſſe*, as thoſe Scriptures that *forbid addition to Gods Word, that his fear is not to be taught by the precepts of men*; that to obſerve the uſe of this *apparel* would make the *Papiſts* more *obſtinate*, and alſo be matter of *ſcandal* to the weak.

But how all theſe were *anſwered* I find by an *Examination* of that *Declaration* which was written with that *ſoberneſs* and *ſolidity*, that one would have thought *theſe things* would never have been *heard of more*.

But inſtead thereof I find theſe *Principles* and *Scriptures* uſed by the *Miniſters* in their aforeſaid *Declaration*, are wound up higher ſhortly after by thoſe, of whom Mr. *Joſias Nichols* doth complain, *That had made a raſh and temerarious ſeparation from the Church of England*; and uſed alſo in part by Mr. *Nichols* himſelf as a *Plea* for not *ſubſcribing to all the 39. Articles*, as you will find in the *following Diſcourſe*.

I obſerve further, that which ſome of the *Non-Conformiſts*, as by their *Petition* at the *coming in* of King *James*, deſiring a further *Reformation*, did but argue for the *alteration* of ſome

ſome *paſſages* in the *Common Prayer*, as coming too near the *Papiſts*; and ſo being only a thing not *convenient*: as you will find to be the *judgement* of Mr. *John Ball*. This is ſo *improved* as to be made a *ſtrong argument* againſt the *whole mode* of our *publick Liturgie*; that it is *Idolatrous*, as having been uſed in an *Idolatrous Service*, even as was ſaid of old by Biſhop *Hooper*, the *Miniſters Garments* had been by the *Popiſh Prieſts*. And this indeed you will find to be the great *Argument* againſt the *Liturgie*, brought by the *Author* of the *Temperate Diſcourſe*, and of all his *other Reaſons*, except that of the Covenant, why *Miniſters* cannot *conform* to the uſe thereof, are but the ſame with thoſe *Arguments* of the *London Miniſters* ſo *many years before*, why they could not *wear the apparel then enjoyned*. And the ſame *Arguments* that are brought by thoſe called the *Browniſts* and *Separatiſts* from the *Church* of *England*, and the *Ordination* by *Biſhops*, Anſwered by Mr. *John Ball*, are now brought againſt a *form of Prayer*, and the *Common Prayer* of the Church, as you will find hereafter. And thoſe things, as I ſaid before, that were *formerly argued againſt* as *inconvenient* to come ſo near the *Papiſts*, as to *Veſtures*, and the *form of Worſhip*, are by the *Authors* of *Plus Ultra* abſolutely condemned as *unlawfull for the Church of* England *to retain either in worſhip or diſcipline any Conformity to the Church of* Rome.

So that most *Reverend* and much *Honoured*, by this *Discourse* and these *Observations*, it will evidently appear that it is not by any *new light* from *Scripture rightly applied*, that we do see further into the *iniquity* of these things *now scrupled*, than those *Worthies* which were *newly crept out* of the *darkenesse* of *Popery*. But that if these *passages* which I have presented be but well considered of, and the dangerousnesse of that *principle* upon which the *two former* do hang, *viz.* that to wear this or that Vesture, to use this or that Gesture, Method, Phrase, or *Form* of *Prayer* that hath no *Commandment* from the *Lord*, nor *example* for it in the *Word* is *sinful* and *unlawfull*.

It will, I hope, be thought *high* time to look about us, and *consider* whether the *hand of Joab* be not in all this; and whether we have not more reason to *suspect* our *zealous opposition of indifferent things*, and refusing *obedience* thereunto; as being the *product* rather of that *fiery spirit* which our *Saviour* sometime rebuked in his *Disciples*, than of the *Spirit* of *Peace*, *Truth*, and *Love*.

I humbly offer therefore farther the *judgement* of that *moderate* and *pious Peter Martyr*, in his Epistle aforesaid, saith he, *We must take heed, lest those things of lesse importance, by our strife, may be the means that those things which should be esteemed of greater force and value, either cannot at all be brought into the Church; either if they be once brought in, cannot bee established with continuance.*

And

And, saith he pag. 3. *If now we pronounce those things wicked that be of themselves indifferent, so much would the most part of mens minds be alienated from us. That from that day they would not find in their hearts ever after to hear with a good will at our hands sound Doctrine, and instructions of very necessary matter.*

Worthy Sirs, I beseech you *consider* whether this hath not been the *effect* of your *strife* and *contention* about these things of *less importance*, and hath not *alienated* the minds of many, that they will *never* hear your *instructions* in matters *necessary to salvation.*

If it *hath* not *yet*, give me leave to tell you, it will *unavoidably* be the end of your *present Nonconformity*. Do you think that the way for to *establish* and *continue* those things which should be *esteemed* of *greater force* and *value* than a *form of Prayer*, a *Rite*, or *Ceremony*, viz. That *soundnesse* and *purity* of *Doctrine* that we have amongst us, and the great *liberty* of *Preaching* thereof, is for you to *suffer* deprivation of your *Ministry*, and hereby endanger all for *matters* that the Reverend *Beza* saith are not *Tanti?*

I find indeed a seeming *Objection* by the Petitioners for *Peace*, pag. 13. That if men must be *cast out of the Church or Ministry because that they are not wiser then the most Learned*, as the Pastors of *most* of the *Reformed Churches*, and as *Hildersham*, *Baines*, *Parker*, *Ames*, *Dod*, *Ball*, *Nichols*, and

many ſuch others as have taken *Non-Conformity to be a ſinne, how few, alas! how few will there be left?*

But if you be *pleaſed* but to conſider of the *Quotations* that I have preſented before you of the *Ancient paſtors* of moſt of the *Reformed Churcher*, of what is newly come forth by Mr. *Durel*, in his Book entituled, *A View of the Government and publick worſhip of God in the Reformed Churches beyond the Seas*, and alſo of what followeth;

It will appear that this was a very great *miſtake*, and that they have not taken this *Conformity*, *to be a ſin*, but *diſobedience* rather to the *commands* of our *Superiors* in this Caſe to be a *ſin* and great *abuſe of Chriſtian Liberty*.

Of this mind, as I take it, is the *Reverend Beza*, *Epiſt.* 24. *ad Peregrinarum Eccleſiarum in Angl. Fratres*; *Conſequitur cum abuti Chriſtianæ libertatis beneficio, qui vel ſuis Magiſtratibus, vel præpoſitis ſuis ſponte non paret in Domino, nec conſcientiam fratrum ædificare ſtudet.*

Now I humbly conceive, that he that by *refuſing obedience* to the *commands* of his *Superiors* ſhall be expoſed to thoſe *ſufferings* which the *Act* inflicteth; in this caſe he doth not take the way to *edifie* the *conſcience* of his *Brother*, but to fill it with *horrid perplexity* and *fear* about theſe *indifferent things*, concluding ſurely they are out of *meaſure ſinfull*, that men will rather *ſuffer* ſo much then *conform* to the uſe *thereof*.

As

As to what hath been said by those *worthies of* our own Nation, *taking Conformity* to be a *sinne*; I hope I shall make it appear by this following Discourse to be a *great mistake*.

But if any of those have taken *Conformity* for a *sin*, is this an *Argument* sufficient for *Ministers* and *Teachers* of others, that do professe to abhor the *Popish Doctrine* of *infallibility* in the *Church* of *Rome*, for to stick to the *practice of it*? In this case, because that you would not be thought to be *wiser* than they that have taken *Non-Conformity* to be a *sinne*. In my *weak judgement* it is, being too much of the *Colliers Faith*, that I have read, and doth savour of too much *following* the Tradition of our *Fore-fathers* in these matters.

Certainly those *Traditions* that do tend to the *disturbing* of the *Peace* of the *Church* and *State* wherein we live, to the alienating our *affections* from each other, that do professe our selves to be *Christs Disciples*; that do *incline* the minds of men to *decline* the *example* of *Christ* and of his *Apostles*, and to *condemn* the *practise* of many *precious* and *pious* servants of the Lord.

These are such *Traditians* as make the *Word* of *God* of none effect: such for which Saint *Paul repented* he had been so *zealous* for, *Gal.* 14. and such as from the *observance* thereof Christ *came to redeem us by his most precious blood.*

I confesse there is scarce any thing doth more *stick* with us in *matters of Religion* than to *renounce*

the *Traditions* of our *Fore-fathers*. Our *Fathers worshipped in this mountain*, said the woman of *Samaria* to our *Saviour*.

And if ever any *had cause* seriously to bethink themselves, we of this *Nation* have, whose *discontents* and *animosities* (grounded very much, as I conceive, upon the *Opinions* and *Traditions* of some good *men* (since our *Reformation* from Popery) have produced the most *dolefull effects* that I think any *History* in the *Christian World* can *produce* or *parrallel*.

Charity induceth me to *believe*, that if those *Worthy men*, such as Mr. *Hilde sham*, that hath written so *perswasively* in *Lecture* 35. on *Psal.* 51. to *satisfie weak Christians* about the *Surplice* and the *Cross*, and to keep them from leaving the *publick assemblies* therefore; and Mr. *Paul Baines* that so *zealously reprehended* in his Book upon *Ephes.* 2.15. *fol.* 297. a *Secession* and departure from the *Church of God*, our *visible assemblies*, shewing this was not so much to *reform* as *deform*; giving also this most *excellent Rule*, which I find in other Pious and Learned mens advice, * *That whatsoever lyeth not in our power to reform, it shall be our zeal and piety to tolerate and patiently bear.*

* *Aug. Epist.* 119. Multa Tolerantur ubi facultas non datur resecandi. *Basil Epist. ad fratres Antioch.* Possunt ac etiam debent multa tolerari quæ tamen non secte præcipuntur.

And Mr. *John Ball* that hath so *vindicated* the

Common

Common Prayer and *Catechisme* of the *Church* of *England*, as containing such points so contrary to Popery, *that it is not possible Popery should stand if they take place.*

A say again, that while I do *consider* of the *spirits* and *principles* of these men, whatever they might be as to their *practice*, yet that they could not well *take Non-Conformity* to be a *sin*, their *Principles* and *Arguments* against the *Separation* now in Print (some of which you shall meet with in this following Discourse) *clearly* evidencing of the *same.*

And I am apt to think, that had they but *survived those* Warres which many of us *have done* who have seen and been Spectators of those *garments rolled in blood*, and of all those *dolefull* and *dismal* effects of our *differences* about modes of *Worship* and *Government.*

And had they but *experienced* how much when the *bodies* of men subdued by the *power* of the *sword*, their minds were no way *reconciled* to that *Government* and *Worship* which was *earnestly endeavoured* to have been *imposed* upon the *Kingdom.*

And had they but seen how much by the *same persons* that helped to *subdue* the *other*, they were *opposed* with the same *bitternesse* as was the *Episcopal Government*: and their *extirpation* by some endeavoured *root* and *branch.*

I cannot but believe that they would have been of the same *judgement* about *these things*, as the

Reverend Mr. *Perkins* is of an *Oath* when it doth become *impossible*. This is as a *voice* from *Heaven* to declare, that we are set at *liberty from endeavouring* the introducing of such a *mode* of *Worship* and *Government* as is *displeasing* to all others in the *Kingdom* but our *selves*.

And they would doubtless also have seen their *own mistake* in charging the *pressing* of *subscription* to be the cause of *separation* and troubles in the *Church*, and rather to think that the *violent opposition* of the same to be also very *accessary* thereunto.

Now, dear Sirs, be intreated by the *meekness* and *gentleness* of Christ for the *Gospel sake*, for the *peace* of the *Church* also; which, as Mr. *Pool* saith in his Sermon upon *Gospel-Worship*, should be preferred *above all things, next to the salvation of Souls*.

Ye, who *have seen* what those *Learned* and *Pious Non-Conformists saw not*, neither possibly could have *fore-seen* would have been the *event* of *Non-Conformity* and *discords* about the *externals* of *Religion*; Be intreated, be intreated not to think those *holy men* before spoken of, to be *infallible* in their *judgements*, as to what you hold from them, neither do you *take your selves* so to be.

But to what you have read for your *satisfaction* in these doubtful and disputable matters, concerning which I find the *Petitioners for peace* professing

fessing they do *impartially study* and *pray for knowledge*, and *would gladly know the will of God at the dearest rate*.

Vouchsafe, I earnestly beseech you, the *reading* of these *poor Collections* of mine wherewith I now *present you*; and be pleased to put on this *Resolution* before you begin, that you will read it through, and according to some of your Professions do it *impartially*.

Weigh well, I intreat you, the *Arguments* that I bring to prove the lawfulness of *Obedience* to what the *Act for Uniformity* requireth, and give an Answer to them in your *own Consciences*, as *clearly* and *fully* as I have there endeavoured to present them. And let me *beseech* you in the *Bowels* of *Christ Jesus*, that whatsoever *weakness* you may find in any of the *Arguments* I offer, you will be pleased to consider from whom they come: Not from a *Professor* of *Divinity* in the Schools of the Prophets, but of *Christianity* in the *School* of *Christ*, who is put upon this Work not *Ex officio*, *sed ex charitate*, as I have before declared. And do not for the *weakness* perhaps of some one Argument *despise* any of the other till you have tryed their *strength*.

And above all let me *remember* you of what I find professed by some to be their *practice*, that you will be pleased to read it *impartially*, with the same *candor*, *ingenuity* and freedom from *prejudice*, that you desire *any thing* that you ever

have made *publick* to the *World* ſhould be *read by others.*

And were it not for *one thing* that now cometh in *my mind*, to which I ſhall preſently ſpeak a word by way of *Anſwer*, I ſhould be in very great hope that the effect of your *ſerious peruſal* of my *poor* and *weak endeavours* in theſe following *ſheets* would be much for the *publick Peace* of *Church* and *State.*

That which I ſhall therefore *ſpeak* to by way of *Removal*, I ground upon a very *ſerious paſſage* that I find in the Epiſtle of *Martin Bucer*, *to Joan. à Laſco. It is*, ſaith he, *a very hard thing indeed, yea, to moſt holy men, to deny themſelves; and he is ſeldome found amongſt men, which would not be content rather to yield in his Patrimony, than in the Opinion of his Wit.*

I am apt to fear, if I may ſpeak out, leſt what this *Wiſe man* then obſerved, ſhould be ſome *hinderance* at this time to that *work* which doth ſo much *conduce* to *Unity*, even that which is ſo *hard* and *difficult* even for *holy men* to do, *To deny themſelves.*

Dear Sirs, be not found now in the *number* of thoſe that will rather *yield in your Patrimony*, ſubmit to *Deprivation* from the *Miniſtry* and all *Eccleſiaſticall Promotions*, which are the *Scholars Patrimony*, rather to yield in *reference* to thoſe *Opinions* which you have taken up for *Fundamental Truths*, if I miſtake not.

I beſeech you conſider what is ſaid by ſome *Miniſters* in the *Petition for Peace* (except one put it out alone) that they would *gladly know* the Truth at the *deareſt rate*. Surely, though the *knowing* and *obeying* of the *Truth*, if I miſtake not, may be at a *dear rate*, conſidering what *Bucer* hath obſerved, how hard it is even for *holy men to deny themſelves*, and *retract their opinions*; yet it being in it ſelf that which *Chriſtians* are bound to do *every day*, if they will exerciſe the grace of Repentance for their ſins; they muſt profeſſe there is a great change in their *minds* and *judgements*.

Surely for thoſe who are the *Preachers* and preſſers of *Repentance* to others, that they are to declare their *Repentance* not only by their *ſorrow for ſin*, but by the *change of their minds*, retracting thoſe *opinions* they had of *ſin*.

It is but reaſonable, that they ſhould do *themſelves* that which they *enjoyn* to others.

I do confeſſe that to ſtand to our *Principles*, that is, ſuch *Principles* as are grounded upon the *Oracles* of *Gods word* is our duty, in which we are to be *ſtedfaſt* and *unmoveable*, ſtanding like a *Rock* in the midſt of the *proud waves*, breaking all that beat againſt it, but removed by none.

But we muſt take very great heed of *ſtanding* to our *own Principles*, grounded onely upon the *Oracles* of men and their *Traditions*,

or

or the *Oracles* of *God miſapplied.* This is not *conſtancy* but *obſtinacy*; to yield and leave theſe our *Principles* is not *Apoſtacy*, but a great piece of *ſelf-denyal* and *true Piety.* This declares that we have gotten a *victory* over our *ſelves*, which is a greater *conqueſt* than to win *a City*, and have *mortified* that *corruption* that is in *holy men*, as *Martyn Bucer* ſaith, which inclines men more willingly to part with their *Patrimony* than their *Opinions*, and declares alſo that they have *ſubdued* that, than to the which the *will of man* is in nothing more *naturally* averſe, than *ſubjection* to the command of our *Superiours*, as the Reverend *Calvin* long agoe obſerved, as you ſhall find hereafter.

I beſeech you, Sirs, *conſider*, for I doubt not but you *know* it well enough, that it is no *juſt cauſe* of ſcandal or offence given to *weak Chriſtians*, nor yet of *diſgrace* or *diſparagement* to the *wiſeſt*, *holyeſt* and *learnedſt* men that ever were, to go *back* from their former *aſſertions* and *opinions*, ſo long as they *know* that they *goe forward* towards *Truth*, *Peace*, and *obedience.*

What Saint *Ferom* writeth to *Ruffinus* is very well *worthy of your thoughts*, if I may be ſo bold as to be your *Remembrancer* thereof, *Never bluſh man to change thy opinion, for neither you or I, or any perſon living are of ſo great Autho-*

Authority, as to be aſhamed to confeſs that they have erred.

It is farre better for thoſe in my *poor judgement*, to whom *Chriſt* hath committed the *Care* and *Cure* of the *precious ſoul*, and ſo are *Leaders* of their *flock*, upon a due *conviction* to confeſs that they have *erred*, rather than by their *continuance* therein to lead others out of the way by their example.

I remember a very good *Note* that I not long ſince *heard*, even from *David's* own practice, *Pſal.* 119. *That it was a very great piece of Chriſtian ingenuity to retract our Errors.*

Now whether it be not an *Error* or a huge *miſtake*, to publiſh to the World, and frequently to deliver in *Pulpits* what you ſhall find, *Petition for Peace*, pag. 11. *That all additions to Gods Worſhip are ſinfull*, and to intimate that to *ſubſcribe* to any thing but what is *contained in the holy Scriptures*, would accuſe the *Scriptures of Inſufficiency*, Petition for Peace, *pag.* 7.

Without diſtinguiſhing of *additions* to *ſubſtantials* or *circumſtantials* in Religion, as I find Mr. *Ball* doth *frequently* and *faithfully*, by which the *loyal Subjects* of Chriſt might be *delivered* from their *fears* of his *diſpleaſure*, by the uſe of thoſe things which ſo much would *conduce* to *Concord* and *Unity*.

Surely

Surely, theſe are *Errors*, and very *perplexing* to the *minds* of *weak Chriſtians*, with others *eidem farinæ*, which I deſire may be conſidered of.

To make theſe more *evidently* ſo, I have taken this *great pains*, to the endangering of my *health*, the denying my ſelf of *reſt*, while others *ſlept*, and breaking through many *avocations* I have *had*, ſo ſuddenly to digeſt my inward *thoughts* and bring them to this *method* that I now *preſent* you with.

To take off all *juſt occaſion* of cenſure for one abounding in his own *ſenſe*, I offer you throughout the *ſenſe* and judgement of very *Pious* and *Moderate* perſons as aforeſaid.

And therefore I *beſeech* you once again, but to conſider of what I find *affirmed* by *Martin Bucer* in his Epiſtle aforeſaid, of whoſe *judgement* I do profeſſe my ſelf to be in this point, as to *Conformity*, my deſign being much the *ſame* with his to that worthy perſon before *named*, after that he had anſwered his Arguments, which are too much uſed in theſe days, ſaith he, pag. 6. *If therefore you will not admit ſuch liberty and uſe of Veſture to this pure and holy Church, becauſe they have no commandment of the Lord, nor no example of it; I doe not ſee how you can grant to any Church that it may celebrate the Lords Supper in the morning, and in an open Church, eſpecially conſecrate to*

the

the Lord, that the Sacrament may be diſtributed to men kneeling *or* ſtanding, *yea, to women as well as men; for we have received of theſe things neither Commandment of the Lord, nor any example, yea, rather the Lord gave a contrary example.*

But it will be objected, ſaith he, pag. 7. *That in* England *many uſe veſtures with manifeſt Superſtition, and that they do nouriſh and confirm the people in ſuperſtition. Even ſo it may be anſwered, very many abuſe this whole Sacrament, as alſo Baptiſme, and all other Ceremonies. Therefore let us withſtand this miſchief, and vanquiſh it utterly.*

He looked, it ſhould ſeem, upon it as a *miſchief* to be *vanquiſhed*, to argue from the *abuſe* of a thing againſt the *lawfull uſe* of it. And he doth further ſhew which way our endeavours muſt chiefly lie. Saith he, pag. 7. *Let us chiefly endeavour that the heart may be purged by Faith, which Faith is firſt begun and encreaſed by the hearing of the Word. This hearing is brought by the Preachers of the Goſpel; ſuch therefore let us call for, and that there may be ſtore of them, let us be earneſt for Reformation.*

This *holy man* was farre from the mind of thoſe that *judge* their *earneſtneſſe for Reformation* conſiſts in *oppoſing* of *Formes* of *Prayer*, *Veſtures*, and *Geſtures*, even about Gods Wor-

ſhip;

ship; and being *dead*, yet *speaketh* to you by my means, assuring you that you are quite out of the *way*, in resolving to *lay down* your *Ministry*, rather than you will observe and obey the *Act for Uniformity*.

Methinks the Counsel of the Wise man should be much upon your hearts at this time, *Eccles.* 10. 4. אם־רוח המושל תעלה עליך מקומך אל תנח כי מרפא יניח חטאים גדולים *Si Spiritus dominantis ascenderit super te, locum tuum ne demittas, quia sanitas quiescere faciet peccata magna.*

If the Spirit of the Ruler by his Lawes may seem to arise up against us, what then, are we to arise up against him? No, leave not thy place, we are set in a state of subjection to the higher Powers: and therefore let us not give over the work where about God hath set us, but think rather of yielding obeidience; for *yielding* pacifieth *great offences*: some render the Word, *Vir sanans*, a Healer; and so the *Septuagint*, Ὅτι ἴαμα καταπαύει ἁμαρτίας μεγάλας, *He that by modest and gentle behaviour seeketh to heel the wound and breach between him and his Soveraign, shall pacifie great offences.* The *offence* that the *Prince* may take at our not *obeying*, and the *offence* that we might take from the Prince *commanding*, are removed by *yeilding of obedience*. So then that

Annotations on the place.

wisdom

wiſdom which produceth *obedience* is of a *healing nature.*

I beſeech you, Sirs, let the Counſel of the *Holy Ghoſt* in this place *prevaile* with you to *keep your places*, depart not from them, but from thoſe *Opinions* which *may hinder* from that *yielding* that may be of ſo *healing* a vertue at this *time.*

It is a *difficult work*, as the aforeſaid *Martin Bucer* hath *obſerved*; and therefore he not onely preſſed it in that place, but, ſaith he, further in the ſaid Epiſtle, pag. 9. *We ſee now, being taught by the experience of ſo many years, that the Lord granteth but to a few to depart from that ſentence which they have once faſtned themſelves in, ſpecially if alſo they have comended for the ſame.*

Surely if ever this were a *mercy* to any, it would be to *us* in this *Juncture of time*; a *mercy indeed*, which *God granteth* but to a *few*, to *depart*, from that *Sentente* or *Opinion* which they have once *faſtned* themſelves in.

Oh, would *God grant* this *mercy* unto you the *Miniſters* of this City, ſo bleſſing the *endeavours* of thoſe that would *perſwade* you to the *lawfulneſſe* of *Obedience* to all that the *Act for UNIFORMITY* requireth, that they might be *effectual* with you to *depart* from that *Sentence*, that *Opinion*, that ſome are

 ſuppoſed

supposed have *fastned themselves* in, because they have so *vehemently contended* against them as *superfluous, superstitious, unnecessary* and *unlawfull.*

How would then the true work of *Reformation*, of which *Martin Bucer* speaketh *go on?* whilest *Superiours* in commanding, and *Inferiors* in obeying, do *reciprocally* love each other, and seek the *publick good*: How would the *substance* of Religion and the *power* of Godlinesse be *promoted*, when there is a *Concord Union*, and *Agreement* between those *persons* in the *publick Worship* of Almighty God, which have *supposed* the one *party* to be too *common*, *irreverent* and *homely*, the other too *carnal* and *formal* in their *devotions?* How would then the *Jesuites* be disappointed in their *present hopes* and *expectations?* How would then many *erroneous persons* be turned from the *error* of their *wayes*; the poor *Quakers* be brought to see their *pitiful mistakes*; and those which have *seperated* from the *Church of England* as a *false Church*, to see that they have been of a *false Opinion?*

Doubtless we should *then*, and I *fear* not till *then*, be *practical Christians*, as to those *Gospel-duties*, which I find *conjoyned* together by the *Holy Ghost* in *one verse*, 1 Pet. 2. 12. *Honour all men, love the Brotherhood, fear God, Honour the King.*

As

As we are now in this *confuſed* and *deviſed ſtate* and condition much out of love with *Uniformity*. Many of us do profeſs that we *love the Brotherhood*, thoſe that are of our own *Fraternity*, of this or that *party*, but we do not *honour all men*; but herein the Lord be *merciful to us*, how do we *diſhonour* and *reproach* one another if they be not of the *ſame way* for *modes of Worſhip* and *Government* which we like beſt *our ſelves?* The *offences* of the *tongue*, by all ſorts of *perſons* you will find reproved at large, which ſheweth that *yet we are far from honouring all men*. Many there be that doe *profeſſe* they *greatly fear God*, but they do not *honour the King*, by yielding *obedience* to his *lawfull Commands*, but diſpute the *meetneſſe* and the *fitneſſe of them*.

Baxters *Vain Religion of the Formal Hypocrite*, pag. 198, 205.

If therefore now by what I have in the *integrity of my heart* offered to your *conſideration*, the God of *Love* and *Peace* ſhall incline your hearts to yield *univerſal obedience* to the *Act for Uniformity*, you will thereby *ſhew your ſelves* to be ſuch as truly *fear God*, who is the God of *Order*, that you *honour the King*, love the *Brotherhood*, and *honour all men*; you will have no occaſion then to *cenſure* thoſe that differ from you in *modes of Worſhip*, nor any to cenſure you, if once there *be an Uniformity therein*.

For all theſe *good ends* and *purpoſes*, *Revtrend*

and *much Honoured* in the Lord, do I humbly offer these my *ensuing Meditations* to your *View*; which hoping you will take by the *right handle*, desiring your *charitable construction* and *reception* of this *extraordinary attempt*; beseeching God, to accompany it with as *extraordinary* a *blessing*, that it may obtain my *desired ends* and *aime*; I take leave to rest,

The unfeigned desirer of your

London, *July* 7. 1662.

Continuance in the Ministry,

R. L.

TO

TO

All true lovers of Truth and Peace, with the Prosperity of this famous City and Kingdom, and the continuance of their Pious Preachers still; amongst the Inhabitants of the City of London *especially.*

Worthy Fellow-Citizens,

THat I may remove a very grand *obstruction* to the *reception* of those *Truths* which only *Christian* Love and Charity have compelled me to make *publick* in these following Papers;

Let me *prevail* with you in the first place to *fix* this seriously upon your Souls, and really to believe it, That *although* I do plead for *Uniformity* as the way to *Unity*, and the means

to continue our *good Miniſters* ſtill amongſt us, yet that I plead not for *formality* in the *Service of God*. I know that is a dangerous *ſinne* and deſire it may be ſhunned by my ſelfe and all others, as the very cut-throat of the *Power* of godlineſſe.

But yet withall give me leave to tell you, that want of *Uniformity* and a publick Agreement in *publick Worſhip* is a great *impediment*, not only to that *Peace* which Chriſt hath left amongſt us as a *Legacy* of precious concernment, but alſo to the *propagating* of Religion amongſt us in the life and power thereof.

And that other good men have been of my mind herein, I find by their Writings, eſpecially that *ſerious recommendation of Church Unity and Uniformity* written by Mr. *John Brinſley* of *Yarmouth*, *Anno* 1646. a Diſcourſe very *ſeaſonable* and worthy of your peruſal.

I may peradventure by way of *perſwaſion* to *Uniformity*, ſeem to ſome to ſpeak too much for the lawfulneſſe of what the *Law* requireth, as a *means* for the ſettlement of a *publick Agreement* amongſt us in the *Worſhip of God*: But if you pleaſe to *conſult* with the Reverend Mr. *Richard Baxter* in his *Five Diſput.* you will find that he hath ſaid ſo much to this *purpoſe*, that it may well be matter of *wonder*, that he and others are ſo *backward* in declaring

declaring their *Conformity*.

For though many *weak Christians* by general discourses against *Idolatry*, Superstition and *Will-worship*, are apt to think that all circumstantial additions to *Gods Worship* are *sinful*, and that thereby *Gods Ordinances* are polluted with *humane inventions*; yet you will find Mr. *Baxter* fully declaring the *contrary*, particularly, that a *stinted Liturgy is in it self lawfull*, pag. 359. which he proveth by eight very good Arguments, *That it is lawfull to use a Liturgy that is not taken out of Scripture as to words*, *pag.* 380. That *significant Ceremonies* are *lawfull* as the *Surplice and* Sign of the *Crosse*, meerly as a *professing signall action*, pag. 405. *That Musical Instruments, and the help of more artificiall Singers and Choristers*, are warrantable, *pag.* 406. And speaking concerning the lawfulnesse of *professing Signs*, as *subscribing our* names, *standing up*, or the like, *pag.* 404. *Sect.* 18. he saith, *To this end, and on these terms was the Sign of the Crosse used heretofore by Christians, and afterward standing up at the Creed, as also adoring with their faces towards the East, &c. They used these onely as significations of their own minds instead of words; as the Prophets of old were wont by other signs as well as words to prophesie to the people, &c.*

Now the said *Reverend Person* after several

instances of this *nature*, to which I referre you, saith, *pag.* 406. *Sect.* 15. *In all these cases it is no usurpation nor addition to the word or institution of God for man to determine*, it is but *an obeying of Gods commands*, *&c.* which passage I beseech you all *seriously* to mind your *Ministers* of. As also what he most *Christianly* then professed concerning *kneeling* at the *Sacrament*, pag. 411. That though it might *be sinfully imposed*, yet, saith he, *for my part I did obey the Imposers, and would do it if it were to doe again, rather than to disturb the Peace of the Church, and be deprived of its communion.* For, saith he, further, *I am not sure that Christ intended the example of himself and his Apostles as obligatory to us that shall succeed: I am sure it proveth* Sitting *lawful, but I am not sure that it proves it necessary, though very convenient; But I am sure he hath commanded me Obedience and Peace.*

These things *premised* I hope will not only *prepare* you to *read* what I have *written* without *prejudice*, but also *provoke* you to joyne with me in prevailing with your *beloved friends* of the *Ministry* that they will to what I have written in this *Discourse* seriously adde the *consideration* of what I have last quoted from that worthy *person* Mr. *Baxter*, from whence it will appear, that what ever they may *doubt* or *scruple*, as to this or that par-

particular command of their *Superiors*, as to matter of *Conformity*; yet th s they may be ſure of, that *Chriſt*, as the *King* of his *Church*, though he hath not commanded, as Mr. *Baxter* well obſerveth, *Five Diſput.* pag. 9. *In what words I ſhall pray, whether impoſed by others, or not, whether with a Book or forec nceived Form, or not*; Yet he hath commanded *obedience* and *peace*.

Where things therefore of this nature are determined by our *Superiors*, which, as Mr. *Baxter* agreeing with Mr. *Ball* and the Reverend *Calvin*, ſaith, pag. 8. *Had been unfit for Chriſt to have determined in his Word, becauſe his Word is an univerſal Law for all ages and Countries*; *and theſe circumſtances will not be an univerſall determination, elſe why could not Chriſt have done it? nay, how is his Law perfect elſe that doth omit it? For example, God hath commanded us to read the Word, preach, hear, ſing, which muſt neceſſarily be done in ſome time, and place, geſture, number of words, &c. But he hath not commanded us on what day of the week our Lecture ſhall be, or at what hour of the day, nor what Chapter I ſhall read, nor how many at once, nor what Text I ſhall preach on, nor what Pſalm I ſhall ſing, &c,*

Theſe things belonging to a *Synod* to *preſcribe for common union and concord amongſt many Churches*, as Mr. *Baxter* granteth, pag. 7. I humbly conceive it is then uncomely and uncharitable for *Inferiors* to argue, that theſe *determinati-*

ons are *unneceſſary*, and but *pretences* for the *Churches Peace* and *Unity*, &c. pag. 9. But to *fix* upon this *golden* ſentence of Mr. *Baxters* in theſe *caſes*, that whatſoever we may be uncertain of, yet we may be ſure of this, that Chriſt hath commanded *Obedience* and *Peace*. *Obedience* in theſe generall Texts, where we are *commanded to ſubmit to every Ordinance of man for the Lords ſake.*

And *Peace* in all thoſe *pathetical* exhortations of his *Apoſtles* to *follow the things that make for peace*; putting it in *conjunction* with that, without which we ſhall never enter in the Kingdom of Heaven, *Heb.* 12. 14. *Follow peace with all men, and holineſs, without which no man ſhall ſee the Lord.*

Now to work this *peaceable frame* into our hearts, let us now *perſwade* one another, that *laying aſide* thoſe uſual *reflections* that we are apt to make upon our *Superiors* in *commanding* things which we are apt to judge at beſt *unneceſſary*, ſeriouſly to *reflect* upon our ſelves, and conſider what is our *preſent duty*.

I muſt needs *confeſſe*, that I have in the midſt of our greateſt *confuſions*, when I was even out of hope that ever we ſhould get out of them, *often* thought how we came to be *ingulphed* in ſo much *miſery*: And this in my *weak obſervation* I gather to be the *occaſion* of our bloudy differences, as to the *circumſtantials of Religion*; that a *violent oppoſing* begat a *violent impoſing*, and that again

pro-

produced a *violent opposing*, till the *flame* broke out which had well-nigh *consumed us*.

To *prevent* the like again, as the case now standeth, I am apt to think, that we cannot better shew our selves to be *children* of the *everlasting Father*, the *Prince of Peace*, then by *looking* most to our *selves*, who are *under command*; and what our *present duty* is, which I find laid down by Mr. *Baxter*, *Five Disput.* pag. 460. Prop. 12. supposing it to be the *case* whereof we are no *competent judges*; *That it may be very sinful to command some Ceremonies, that yet it may be the Subjects duty to use them when they are commanded.*

To *perswade* therefore to that which is the *Subjects duty* to *observe* now *commanded*, is my *chief undertaking* in this following Discourse; wherein as I do but follow the example of Mr. *Sprint*, Mr. *Paybody*, and Dr. *John Burges*, who are there *approved* of for that *service*, *Five Disput.* pag. 461.

So I *hope* you will be so far from *judging* of me, as that you will *conjoyn* with me to *perswade* your *Ministers*, that rather then to be *deprived* of their *Ministry*, and we thereby of the *benefit* of their *labors*, that they would *conform*.

And by way of *perswasion* let us not onely deal with them by way of *argument* from what you may find in this *poor unpolished piece*; but also by *desiring* them to *consider* what they will find more *scholastically* written in the *Peace-offering*, a book

that

that I have heard much *commended* by some learned Ministers, but never saw till I had almost finished this plain and homely Discourse; and also a most *rare discourse*, newly come forth, declaring the *Conformity and Agreement of other Reformed Churches beyond Sea with the Church of England.*

To all which let us *mind* them how far the *Apostles* did, *conform* for the *peace* of the *Church* and *propagating* of the *Gospel*, even to the *use* of such *Ceremonies* as were *abolished* by the *death of Christ*. Mr. *Sprint* in his book before mentioned giveth *several instances* thereof, and Mr. *Baxter* in *Five Disput.* pag. 488. speaketh to the same *purpose*, amongst his 12. reasons to perswade to *obedience* in lawfull things: this is the 11. *Consider also what yielding in things lawful the Scripture recommendeth to us; how far yielded Paul when he circumcised Timothy, Acts* 16. 3. *And when he took the men and purified himself with them in the Temple, to signifie the accomplishment of the dayes of purification, &c. Acts* 21. 26, 27. So also 1 *Cor.* 9. 19, 20. *I am made all things to all men, that I might by all means save some; and this I do for the Gospels sake.* Study this Example, saith the *learned* Mr. *Baxter*: And let us also *prevaile* with our *Ministers* to study this *passage*, *Five Disput.* pag. 487, sect. 17. *Now if that things before accidentally evil may by this much necessity become lawful and a duty, then may the commands of Magi-*

strates

ſtrates and Paſtors, and the unity of the Church, and the avoiding of contention and offence, and other evils, be alſo ſufficient to warrant us in obeying even in inconvenient circumſtantials of the Worſhip of God, that otherwiſe could not be juſtified.

Let us alſo *remember* them, how that Biſhop *Hooper*, though as you will find in this *Diſcourſe*, did ſcruple the *Epiſcopal* Habit, and wrote to *Peter Martyr* his Arguments againſt ſuch *Conformity*, yet he was not ſo *tenacious* in his *Opinion*, but that for the *peace of the Church* he did *conform* to preach in the ſaid *apparel* before the *King*. And for this Mr. *Fox* in the *Book of Martyrs*, pag. 1367. doth commend him; for, ſaith he, *This private contumely and reproach, in reſpect of the publick profit of the Church which he only ſought, he bare and ſuffered patiently.*

Let us therefore deſire them to *remember* how ill *Chriſt* will take it at their hands at the laſt day, that *rather* then with this *pious Martyr* and Biſhop *Hooper* they will *lay aſide* their *Opinions*, and *patiently bear* the *private contumely* of their *Conformity* from ſome *cenſorious ones*, they will ſuffer themſelves to be *laid aſide* from the work of the *Miniſtry*, and thereby *hinder* the publick profit and benefit which the Church of *God* might receive by them.

And for a *concluſion* let us *joyn* together in *propounding* this to their *ſerious thoughts*, That if they have but little regard to *our ſouls* welfare, that yet

yet they will take care of their *own*: For when they have *suffered* the *penalty of the Law* for their *Non-conformity* to what the Act for Uniformity requireth, which is *deprivation* from the *exercise and advantages* of their *Ministry*; that yet their *satisfaction* of the *Law* will not *satisfie* the offended justice of an *angry God*: who having made himself known to be a *God of order* and not of *confusion*, is very much *displeased* with the *disobedience* of all *Inferiours* to the lawful commands of their *Superiours*, whether *Ecclesiastical* or *Civil*. For as Mr. *Baxter* hath well observed, *Five Disput.* pag. 483. *That if we do through weakness or perverseness make lawful things to be unlawful, that will not excuse us in our disobedience, our error is our sin, and one sin will not excuse another sin.*

Disobedience to the commands of our Superiours therefore, though through weakness, being a *sin*, and that *against Christ*, *Five Disput.* pag. 485. who *ruleth by them as his Officers*.

Let us therefore now *remember* our *Ministers*, that seeing notwithstanding all their *sufferings* without *repentance*, this sin of *disobedience* to our Superiors, as aggravated *Five Disput.* 486, 487. will not be blotted out at the *day of refreshing*. It would be much better to *prevent* all this *sin*, *sorrow* and *suffering* by their *Obedience* and *Conformity* to what the *Law* requireth.

But now, my *beloved Friends* and *Fellow Citizens*, considering that there lyeth one main *ob-*

struction

ſtruction in the way to this *happy work* of our *Miniſters Conformity*, to which I have ſo much importuned you to joyn with me by way of perſwaſion with them;

And this *obſtruction* lying chiefly in your own power to *remove*; I ſhall in the firſt place bring it forth to your view, as I find it laid forth by the Author of the *Sober and Temperate Diſcourſe about Liturgies, &c.* And the *obſtruction* is this that the *Miniſters* dare not *conform*, becauſe of the great *ſcandal* that would be taken thereat by the people, pag. 108. for ſay they, *Suppoſing that they were fully ſatisfied that it were lawful to uſe an impoſed form, &c. yet we plainly ſee that they are ſo abhorred by many conſciencious Chriſtians, that as thoſe who have returned to the uſe of them, have almoſt ruined their Miniſtry, by making themſelves the ſcorn of ſome, and the grief of others; ſo ſhould we we do the like, ſome would for it vilifie, and cenſure, and condemn us, and ſeparate from Communion with us.*

Now, *good friends*, though I humbly conceive that this is no *ſufficient* ground of excuſe for their *Non-Conformity*, becauſe that ſome Chriſtians would *cenſure*, *condemn* and *ſeparate* from all *communion* with them:

Yet *ſuppoſing* that to prevent the great *ſin* of thoſe that ſhall thus be *ſcandalized* at their *Miniſters Conformity*, many *good men* may be more *backward* to their duty, as being afraid to *give offence*

offence to the weak about their observance of *indifferent things*.

To help to remove this great *obstruction*, though you will find much more said in the 14. Chapter of this Discourse; yet give me leave to *offer* this to your serious consideration, that though it be a *reall truth* that the wise God hath *forbidden* us to do any thing whereby our *weak Brethren* may be *scandalized*, as by those Texts quoted by the Author aforesaid doth appear, *viz. Rom.* 14. 13, 14, 15. 1 *Cor.* 10. 24. 1 *Cor.* 8. 3, 9.

Yet that in all *those places* wherein the Doctrine of *scandal* is laid down, as to *indifferent things*, that they are to be understood only in the *case* where persons are left to their *own liberty* in the use of them; that is, when men may *chuse* whether they will *use* them *yea or no*.

As for *example*, you will find in this following Discourse, that whether we do *pray* with a *form* or without a *form* is *indifferent*; and is neither expresly forbidden or commanded. Now when it is left to our own *liberty*, whether we will *use* a *form* or not use a *form*, then we should *scandalize* weak Christians according as we *demean* our selves in this particular. But if by a *Law* we are commanded for *Uniformity* sake to use a *publick form* of Common prayer; for *weak Christians* to be offended at the *Minister* that doth yield *obedience* to this *command*, this *scandal* of Brethren

weighs

weighs light when put in the *ſcale* with the *command* of *Authority*.

And the *reaſon* why it doth ſo is this, becauſe that though the thing be in it ſelf indifferent, where we are left to our own liberty, as I ſaid before; yet when it is *commanded* by our *Superiors*, and no where forbidden by God, our *diſobedience* to their commands is no indifferent thing, but is a ſin againſt the Fifth Commandement, wherein the *honour* that we are to give to our *Parents*, whether Naturall, Spirituall or Civil doth conſiſt in *obedience* to their *lawful commands*.

Which being ſo, I beſeech you to be ſo far from being *ſcandalized* to ſee your *Miniſters* do their duty, which *Aquinas* as I have read, calleth *Scandalum Phariſæorum*, the ſcandall onely of the *ſuperſtitious Phariſees*, which our Saviour hath taught us to condemn.

As that you do rather exhort and perſwade them by all means, rather then to lay down their *Miniſtry*, to care onely for to ſatisfie themſelves; and let not the thought of the *ſcandal* that may be ſuppoſed to be taken by you at their *Conformity* be any impediment or hinderance thereunto.

And that you may be free, forward and cordial in this work; I beſeech you be impartiall in your purſuit of that knowledge, which may ſtrengthen you againſt this weakneſſe in you,

whereby you are apt to be *ſcandalized* at the matter of your *Miniſters Conformity* to *indifferent things.*

It is a moſt Excellent Rule to this purpoſe that is given by Mr. *John Brinſley* in a Sermon of his Entituled, *A Looking Glaſſe for good Women*, and may alſo ſerve to be a *Looking Glaſſe for good men* of weak judgements and ſtrong affections, pag. 17. *The moſt probable way to be reſolved in our doubts and ſcruples, is to hear what both parties can ſay; eſpecially thoſe of a differing judgement from us, this is the moſt probable and rational way to be rightly informed.*

And further ſaith he, *Some are ſo wedded to their own Wills, as to take up reſolutions before hand in caſe their opinions be medled with, or their wayes touched upon, though never ſo tenderly; yet they will come no more at the publick Ordinance, at leaſt to hear ſuch a Miniſter. Now ſurely*, ſaith he, *Chriſtians, is this Chriſtian? even* Felix *the Heathen was of a better mind, who though troubled at the hearing of* Pauls *Sermon, promiſeth to hear him again another time. Let them take this home with them, This is but to clear an evidence that they are but too willing to be deceived.*

I beſeech you therefore as a means to *corroborate* and *rectifie* your judgements as to matters of *Uniformity* and *obedience* to our *Superiors* therein, and to prevent your ſcandalizing, obſerve this Rule in your hearing and reading,

and

and be very carefull to decline what ever may evidence to others as well as to your ſelves; that ye are *willing to be deceived.*

And let me perſwade you not to reſt in a looſe and *confuſed knowledge* of your liberty, and of the liberty of others as to theſe things.

I have ſomewhere read, that a little looſe knowledge in *natural Philoſophy* is very apt to make a man an Atheiſt; whereas a deep and through knowledge of the ſecrets of *nature* may be a great conviction of a Deity. Even ſo a looſe confuſed knowledge of theſe things in *controverſie*, is apt to make a perſon very *ſcrupulous* if not *ſchiſmatical*; whereas a *diſtinct*; and well grounded knowledge from Scripture, Antiquity, , and the Writings of Learned men, will deliver a man not only from *ſcrupling* himſelfe, but from cenſuring and condemning others about theſe *indifferent things*. Now that knowledge which delivereth from the committing of ſuch *unchriſtian ſins*, is well worthy of the labour of *digging* for it, as for *ſilver*, and of the *ſeeking* for it, as for *hidden treaſure*.

Which having obtained through Gods bleſſing upon your endeavours, even but ſuch a meaſure as may keep you from *ſcrupling* your ſelves, and being *ſcandalized* at the *obedience* of others; I beſeech you then be perſwaded in the next place as a great means to heal our preſent *diviſions* about modes of Worſhip and Government,

to moderate and proportion your Zeal accordingly.

And here let me commend unto your practice a moſt rare Rule of Mr. *Paul Baines*, one that is reckoned in the *Petition for Peace* for one of thoſe Worthies that did take *Non-Conformity* to be a ſin. Now, ſaith he in his Commentary upon the *Epheſians*, Chapter 2. Verſe 15. fol. 297. *Whatſoever lyeth not in us to reform, it ſhall be our zeal and piety to tolerate, and with patience to forbear.*

Mr. *Hilderſham* in his 25. Lecture on 51. Pſalm, hath much there to this purpoſe.

This excellent Rule he ſaith holds eſpecially, *In ſuch things that concern not ſo much what is eſſential to our outward communion with God or men, as the due carrying on of every buſineſſe in the ſaid communion; wherein there may be many ſuperfluities and defects; Salvâ tamen Eccleſiâ.* Yea he adds, *that in ſuch a Church the beſt and trueſt Members may have more cauſe to rejoyce then to grieve.*

Oh, Sirs, give me leave to tell you, we do too frequently feed one another with that which *increaſeth* our *fears*, *diſlikes* and *diſcontents*; whereas this *holy man* tells us, That even in ſuch a *Church*, wherein there may be many *ſuperfluities and defects*, the *beſt and trueſt member* may have more *cauſe to rejoyce* then to *grieve*. I hope we all deſire to be the *beſt and trueſt members* of *Chriſt viſible Church*, let us ſhew our ſelves to be

ſuch

such in provoking and encouraging one another to *rejoyce* more in that *effectual reformation of the Doctrine of our Church*, which Mr. *Baxter* doth acknowledge, as you will find in this following Discourse; then in being *grieved* and *discontented* at those *superfluities and defects*, which we may *suppose* are yet in our *Worship and Discipline*.

Were but this rule aforesaid well *digested* in our hearts, and *reduced* to practice by us, it would *hugely tend* to the *rectifying* of our *zeal*, and the *stilling* of our *discomposed mind*.

I fear many of us are apt to think, that what we *may judge* to be amiss in the *modes of Worship &c.* our *zeal* and *piety* is not to *tolerate*, but to *endeavour* the *extirpation* thereof. But this *holy man* was of *another mind*, *That whatsoever was not in our power to reform, it shall be our zeal and piety to tolerate.*

And that we may be all of his *mind* for the *future*, whatever we have been for the *time past*, and take heed of this *dangerous Doctrine*, viz. *That the Church needeth not to stay for the Prince in reforming any abuse, but may reform it though the Prince say no.* Which Dr. *Somes*, that wrote against it in *Anno* 1589. calleth *one of the execrable fancies of Henry Barrow and John Greenwood.* I shall give you one of his *arguments* as a *preservative*; saith he, pag. 9. *Gods Religion was greatly decayed in King Sauls time, the holy Tabernacle was broken, Gods Ark was in a private mans house,*

house, the Israelites had private Chappels in Hills and Groves : David and other holy men in those dayes did onely mourn for these corruptions, but it being not in their power to reform, they waited till after the death of Saul, the Reformation being put into Davids hand with the Government.

This being therefore a *great Error*, that the *Church* needeth not to stay for the *Prince* in *reforming abuses*, but may *reform* them *whether the Prince will or no*; I desire it may be well *considered* of, that for *Subjects to swear* that they will *reform* what they *judge amiss*, whether the *Prince will or no*, is a *greater Errour* then the *former*; and for *Subjects* to think themselves bound by *their Oaths* so taken for to *endeavour* so to do, is the *greatest Error* of all *three*. This, I hope, I have *proved more fully* in the following Discourse, to which I refer you.

And therefore beseeching you to *lay aside* all such *disturbing principles* of confusion, let us consider what this *holy* Mr. *Baines* and other good men have said, which I have quoted in another place; That whatsoever is not *in our power to reform*, it shall be our *zeal* and *piety* to *tolerate*, and *patiently to forbear*.

It is not in our *power* to be *publick Reformers*; but if our *zeal* towards that which is not in our *power* to reform, were turned into a *zealous* resolution and *endeavour* of *reforming our selves*, and those that are under our *power and charge* in our *families*,

families, we should soon *see* such a *publick Reformation*, as might better deserve the *name* then what we have *seen* unto this day.

Let us not therefore seek the *reforming of others*, so much as our *selves*; let us not mind so much the *failings* of *others* as our own: Above all let us take heed that our *zeal* misleid us not even in the *performance* of a very necessary duty for these times, even that of *mourning*, for the *sins* of others. It is doubtlesse a great evidence of our *zeal*, and demonstration of our *love* to *God* and the *souls* of *others*, to mourn for the *pride*, *prophaneness*, and *wickedness* of others. But yet as we may *miscarry* in works of *great piety and charity*, as our *Saviour* doth instance in those of *prayer* and *giving alms*, for want of a *pure intention* in the performaunce of the same, so also may we in this *very duty*. I remember the Prophet *Jeremiah*, that *wished his head to be a fountain of tears*, saith, *Jer.* 13. 17. *My soul shall mourn in secret for your pride.* So that except we are called *publickly* to mourn for the *publick sins* of the *Kingdom*, it is most *Christian* to *mourn in secret* for that which we cannot *reform*. And that with this *caution* also, That we must first be sure that they are *sins* which we *mourn* for even in our *secret retirements*, otherwise we may take *Gods name in vain* in that *particular*.

But *whilst* we think that we are doing this duty, to make the *sins* of others, especially of our

Superiors and *Governors* to be matter of our *Discourse* whereby our *affections* are alienated from them, and discontents are cherisht; which *discontented spirit* as Mr. *Brinsley* saith in his *Looking-Glasse for good Women*, pag. 8. *is a forge or anvil for Sathan to forge or hammer any thing that is evill upon*; Such as are *privy whisperings, slanders, backbitings, mutinies, conspiracies, treasons, deposing of Princes, and utter decay of Common-wealths*; as the Reverend *Bishop Jewell* hath it, and much more to this purpose in his *Commentary* upon the 1 *Thes.* 4. on these words, *That ye study to be quiet, and meddle with your own businesse*, pag. 88.

I say, surely *this mourning* for the *sins* of others is a *sinfull mourning* to be *repented of*; and is such a practice that no ingenious child durst take up in a *family*. This is but with *Cham* to uncover the *nakednes* of the parents, a sin which God did *severely punish* in him, and will do in all offenders in that kind without repentance.

This may seem to some a strange doctrine, but if you *consult* the sacred Scriptures, you will find it to be a very true one. And though some of you which are *young Christians* may censure me for want of *zeal* in this point, yet I desire such to consider, that by that time they have had the *experience* that I have, they will be of my *mind*; and in the mean time they would do well to believe what these Scriptures following speak unto them, and *charge* their *consciences* with the

pra-

practice of the same, *Acts* 23. 5. *Job.* 34. 18. *Eccles.* 10. 20. Epistle of *Jude* ver. 8. 2 *Pet.* 2. 10. *Titus* 3. 2.

This is a *time* for us to deal *plainly* and *faithfully* with *one another*, that do *resolve* to live *peaceably*.

We of this City are to look upon our selves as those who have *received* a very great *deliverance*, not onely from the great *dangers* we were in while under the *Dominion* of the *Committee of Safety*, but from all the late *troubles* and *calamities* that were abroad throughout the *Kingdom*.

Let us therefore *now consider*, that *though*, through the free *grace of God* our *miseries* during these *times*, in *comparison* of what other *Cities* did *sustain*, were *lesse* then any *other*:

Yet *now* through the *great clemency* of our *gracious Soveraign*, we have as *large a share* in the *Act of Indempnity* as any; and have received *more signal tokens* of his *favour*, then any other *City* under his *Majesties Dominions*.

And therefore *Christs counsel* to the *Cripple* is very well worthy of our *serious consideration*; *Behold thou art made whole, sin no more lest a worse thing come unto thee*, John 5. 14.

Let us now *know* the *things* that belong to *our Peace* before they are *hid* from our eyes, and let us *sin* no more in *that kind* as we have done *before*.

But let us who do *profess* more *piety* then others, make it *evident* to the world that we do *practise* more *loyalty* then others.

What

What *God* hath *joyned together let no man put asunder: God* hath in his *Holy Word joyned* these two together, *Fear God, and Honour the King*, 1 *Pet.* 2. 17. which laſt, as it is the duty *of all*, ſo *eſpecially* of us who are *admitted*, ſo near our *gracious Soveraign* as to *lodge* in his *Chamber*; this *famous City*, whereof we have the *honour* to be *Citizens*, it is called, if I miſtake not, his *Majeſties Chamber*: Let us therefore keep ſilence therein, let us not through our *jealouſies*, *fears animoſities*, or *diſcontents*, make any *diſturbance* to hinder *His Majeſties repoſe* or our own after all his *great and many ſufferings*.

For in *ſo doing* as we ſhall very much *pleaſe God* and *our King*, under whom (if we be not wanting to our ſelves) *we may lead peaceable lives in all godlineſs and honeſty*; ſo we may do very much good to the *whole Kingdom* at *this time* by our *example*

For my own part, though this *appearance* of mine may ſeem *ſtrange* to ſome, being the *firſt Citizen* that hath been thus *publickly perſwaſive* for *Piety* and *Loyalty*, for *Uniformity* and *Unity*, to be the *daily ſubject* of all our *thoughts*, *practices* and *endeavours*; yet as when *Elijah* was thought to be *alone*, there were 7000. *reſerved ones* which he *knew* not of. So *my hopes* are that there are *thouſands* of ſuch as *I do profeſſe* my ſelf *to be*; that being *ſenſible* of what they never *ſuſpected*, would have been the *conſequents* of our *late irregular*

gular motions, will *endeavour* to make *good* what *King Charles the First* did Prophetically fore-tell, would be the condition of such persons; *writing* to our now *restored Soveraign*; thus drops his *Royal Pen*; *None will be more Loyall and Faithful to me and you, then those subjects, who sensible of their errours and our injuries, will feel in their own souls most vehement motives to repentance, and earnest desires to make some reparation for their former defects*; of such he saith further, in that Meditation, *I believe you will find them truly zealous to repay with interest that loyalty and love to you, which was due to me.*

That we *may all* appear to be *such*, let us *cast away* our *old principles*, I do not mean of *piety* and of the *true Reformed Protestant Religion* in opposition to *Popery*; but whatever *principles* may have a *tendency* to the dishonour of the *Gospel*, and the *disturbance* of the *publick peace.*

These things may *lawfully be done*, not onely because the *Law* of the *Land calleth for it* by this *Act for Uniformity*; but the *Law* of God *allows* it, as I have *endeavoured* to manifest in this *following Discourse*; which though *probably* it may be *subject* to some *mistakes* through *weakness*, for which I beg pardon, yet none through *wilfulness* I dare *affirm.*

In the *impartial perusal* therefore of these *following Papers*, I desire you to rest *assured* that I have no *design* but the *Glory of God*, the *interest* of *Christ*,

Christ, the *Peace* of his *Church*, the *Continuance* of his Ordinances amongst us in their purity and *Power*, with a *settlement* after all our great *Confusions* and *Shakings*, which all *good men* should desire. That this weak and unworthy Work may obtain these blessed ends, I commend it to Gods blessing upon your calm and charitable thoughts thereof, and rest,

July 10. 1662.

Yours, R. L.

The Contents of the Chapters.

CHAP. I.

INtroductory, and by way of Preface pressing the necessity of searching into the nature of the things commanded, before suffering for the same. pag. 1

CHAP. II.

Concerning subjection and obedience in generall, our averſneſs to it, and the way to heal it. 5

CHAP. III.

In which the Propoſition is proved, that it doth belong to the Magiſtrate and Church-governour to command and appoint in matters of Religion. 8

CHAP. IV.

The term *Uniformity* explained, and this Propoſition proved, That obedience to the Act for Uniformity is the way to Unity. 12

CHAP. V.

That indifferent things may lawfully be commanded, and that to obey ſuch commands is not onely lawfull, but profitable for the Peace of the Church. To refuſe obedience to indifferent things as ſinfull, is Negative ſuperſtition; with ſeveral conſiderations about the regulating of our zeal about things indifferent in themſelves. 22

CHAP. VI.

That to declare againſt the binding power of the Covenant, according to the Declaration appointed by the Act for Uniformity, is lawfull both by the Law of God and of the Land. Wherein the judgement of reverend Mr. *Perkins* in ſix caſes, as to the not-binding power of an Oath, is applied to the caſe in hand. 33

CHAP. VII.

That to declare, That it is not lawful upon any pretence whatſoever to take up arms againſt the King; and that we do abhor that trayterous Poſition, of taking arms by his Authority againſt his Perſon, &c. is very warrantable by the Law of God and of the Land. 48

CHAP. VIII.

That Uniformity in publick Worſhip, by obedience to an Impoſed Form is lawful. 54

CHAP. IX.

The Vindication of the Common prayer of the Church of *England*, by Mr. *John Ball*, from the aſperſions of the Old Proweniſts, and the Authors of the *Temperate Diſcourſe* and *Plus Ultra*: The lawfulneſſe alſo of Conformity to it, with its Rites, proved by Biſhop *Jewell*, *Martin Bucer*, and others. 60

CHAP

CHAP. X

That to subscribe to the 39. Articles of Religion, and to declare an unfeigned assent and consent, &c. is not contrary to any command of Christ, but lawful and warrantable, notwithstanding all the objections made of old by Mr. *Josias Nichols* against subscription, which are in this Chapter laid down, and modestly removed. 90

CHAP. XI.

That to subscribe to the use of those Ceremonies which have significancy in them, as the Surplice and Crosse in Baptisme, is lawfull and warrantable; proved by the judgement of Forreign and our own Modern Divines, both Conformists and Non-conformists. 104

CHAP. XII.

The general argument against *Subscription* to the Book of making Bishops, Priests and Deacons; because the Deacon we are to approve, his description is not to be found in the Book of God, answered: The weakness of which argument is evidenced from the example of Christ and his Apostles; also the great evil of urging this argument at large, that nothing is warrantable but what is expressly commanded. 111

CHAP. XIII.

The Order of Deacon excepted against by Mr. *Nichols* as exercised in the Church of *England*, justified by Mr. *John Rallis* argument for Lecturers. Together with several directions from Mr. *John Randal*, what is to be done in this present case of Conformity, as to perswading of the Conscience. 114

CHAP. XIV.

Contains the course that a Minister is to take as to Conformity. Though scandal be taken by weak Brethren, in which Chapter the Doctrine of scandal is considered, and what is alleadged by the Author of the *Temperate Discourse* is answered; and the Magistrate freed from what is charged upon him under this consideration. 123

CHAP. XV.

That to receive Ordination from the Bishop, though ordained before by Presbyters, is lawful. 140

CHAP. XVI.

That for our Ministers to receive Ordination by Bishops, though ordained before by Presbyters, will not conclude the Reformed Churches, that have no Episcopal Ordination, to have no true ministers, and consequently to be no true Churches. 151

Bacon

I give thanks to God, who hath given you grace to reform these Ceremonies in such a purity.

And of the Common Prayer thus he there writes; *I have found nothing in it which is not taken out of the Word of God, or at least which is contrary to it, being rightly interpreted.*

Mr. *John Ball's* Answer to Mr. *Can*, part 2. pag. 9.

If the Common Prayer be wholly taken out of the Mass-book, how cometh it to have those things which are so directly contrary to the Mass, that both cannot possibly stand together?

Peter Martyr's Epistle from *Oxford* Nov. 4. 1550. to Bishop *Hooper*, pag. 8.

How be it I will not grant that these diversities of Vestures have their beginnings of the Pope, for so much as I read in the Ecclesiastical History, Euseb. lib. 3. cap. 31. *How that* John *the Apostle wore at* Ephesus, *where he dwelled, a Bishops apparel, terming it* Petalum seu lamina pontificalis. *As touching* S. Cyprian *the holy Martyr*, Pontius *the Deacon writeth, that a little before he should be beheaded, he gave unto him that was appointed to behead him his vesture, called Birrus, after he had put it off: and to the Deacons he gave his other Vesture, called* Dalmatica, &c.

Chrysostom maketh mention of the white Vesture of the Ministers of the Church, in Mat. cap. 26. homil. 83. & ad populum Antioch. homil. 60. &c. *But be it so, let them be the invention of the Pope, as you would have it;*

yet

yet notwithstanding for the respect of the Papistical invention in them, I cannot be perswaded so much impiety to be therein, that whatsoever it toucheth it doth by and by so corrupt, that it cannot be lawfull for good and godly men to use godlily, pag. 7. *We read how that wine was consecrated unto* Bacchus, *bread unto* Ceres, *water unto* Neptune, *oyle unto* Minerva *song unto the* Muses *and unto* Apollo, *and many other things* Tertullian *rehearseth in his book intituled* De Corona Militis Christiani ; *yet for all that we stick not to use all these things freely, as well in* holy *as in prophane uses, although at one time or other before they had been consecrated to* Idols *and to* Devils.

Perkins on Conscience of Oaths, pag. 527.

If at the first it were lawful, and afterward by some means become either impossible *or* unlawfull, *it* binds *not* conscience ; *for when it becomes impossible, we may safely think that God from heaven frees a man from his oath.*

CHAP. I.

Introductory, and by way of Preface pressing the necessity of searching into the nature of the things commanded, before suffering for the same.

Section 1.

INquiries after Truth in matters *controverted* are not more *difficult* in their *prosecution*, then pleasant and *delightful* in the *satisfaction* they afford. For, though it be a true assertion of *Democritus*, that *Veritas in puteo latet, &c.* and cannot be *drawn* out but with much *labour*; yet no *dainties* are so relishing and *delicious* to the taste, as *truth* obtained is to our *Intellectuals*.

Sect. 2. But more *especially* ought we to desire to know the truth in matters *doubtful*, which refer to our *practice*; and especially such as *refer* to the *purity* of *Gods Worship*, who is a Spirit, and will be *worshipped in spirit and truth*.

And though this is to be done at all times, yet *especially* when we are *supposed* to be brought unto such an *hour of temptation*, that we must either betray the *truth* through *cowardise* in our own *apprehensions*, or in the *apprehensions* of others betray our *liberties sacred* and *civil* by a *rash* and precipitant *suffering*.

Sect. 3. Now this, I suppose, being the *case* of many both *Ministers* and *People* at this time; there being but *small hopes*, notwithstanding our former *Civil wars* and late *Petition for peace*, but that now by the *Act for Uni-*

formity eſtabliſhed, we muſt either *conform* thereunto, or *ſuffer* the *penalties* of the ſame.

The *preſent duty* that now lieth upon us is, by all the *helps* we can to make a ſerious *ſearch* into the *nature* of thoſe things which are the *ſubject matter* of that Conformity enjoyned, and to ſatisfie the *conſcience* in this particular, Whether by *obedience* thereunto we become not *children of diſobedience* unto Chriſt, who is the everlaſting Father and ſupreme Law-giver of his Church?

Sect. 4. For this being a *certain truth*, That we are never called to *ſuffer* as Chriſtians by *yielding paſſive obedience*, but when we cannot without *ſin* yield *active obedience*; and that no *Miniſter*, I ſuppoſe, is to lay down his *Miniſtry*, but in as clear a *caſe* as he can lay down his *Life*; it doth very much concern us to be perſwaded in *our conſciences*, by that which hath abſolutely the *commanding* and obliging power thereof, *viz.* the *Word of God*, Whether or no by yielding *obedience* to this Act of *Uniformity* we are not *Violaters* of the *Law of God*? For where no *law* is violated there is no *tranſgreſſion*, *ſin being the tranſgreſſion of the law.*

Sect. 5 And doubtleſs though there be, as the Authors of the *Petition for peace* do intimate, p. 4. an *appearance of very great love* to Chriſt in refuſing *conformity* to things *indifferent*, becauſe that they judge it to be *an Uſurpation of his Kingly power*, and *an accuſation of his Law as unſufficient*; and *becauſe that they dare not be guilty of adding to, or diminution of his worſhip, or of worſhipping him after any other Law then that by which they ſhall be judged*; *or ſuch as is meerly ſubordinate to that, ſuppoſing them to be miſtaken in thinking things to be ſo diſpleaſing to God.*

Sect. 6. Though this may be *commendable* in ſuch *caſes*, and about ſuch *matters* wherein perſons are left to their *own liberty*, and are not under the commands of their *Superiours*:

Yet

Yet when by so doing upon a *mistake*, through their *disobedience* they shall violate a *positive* and *clear* Gospel-*precept*, and in *suffering* upon this account shall *condemn* the generation of the just, even the *practice* of the *primitive Christians* in the Apostles dayes, who did conform to *indifferent things* of no necessity to *salvation*, *Acts* 15. and of the *tender-conscienc'd Martyrs* in *Queen Maries dayes*; when they shall thereby also *deprive* the *Church* of God of their labours in the *Ministry*, and be also matter of *grief of heart* to many *solid* and *judicious Christians*, and thereby administer matter of *horrour* and great scruple of *conscience* in *weak Christians*, who thence *conclude*, that surely there must needs be *many conscience-wasting sins* in the use of the *Common Prayer*, *Rites* and *Ceremonies* of the Church, &c. that *men* will suffer so much for their *Non-conformity*.

Sect. 7. I humbly conceive that a *mistake* in this case is of very *dangerous* consequence, and to avoid these *miserable* and *sinful evils* is a duty *incumbent*, and that it would argue a very *great fear* of displeasing of *Christ*, and a *solicitous care* of obeying him, to make a *diligent search* into Gods Word, and into the Writings of pious and learned men;

Before such (who *especially* are Teachers of others) shall expose themselves to the *deprivation* of their *Ministry*, and thereby many *good souls* that delight therein to the *loss thereof*.

Sect. 8. I say, they ought to be clearly and fully *perswaded* they are not onely *Truths*, but *Truths* of so *high a nature*, as may bear *proportion* with what they do expose themselves to *suffer* for the same.

I do verily believe it would be a great *sin*, and *highly displeasing* to Christ, if now in this *juncture of time*, meerly to *please men* or *avoid suffering*, we should do any thing whereby we might *violate* any Law of *Christ*, the

King of his Church. If *Daniel*, when there was a Law made *forbidding* him to offer unto God his daily *sacrifice* of *prayer* for 30. dayes, *Dan.6.7.* *his conformity* to this *Law* would have been as *manifest* a breach of *Gods Law*, as for the *three children* to have fallen down, and worship'd the *golden Image* at the *command* of the *King*.

*Sect.*10. But to *refuse* such *commands* as are *doubtful* and *disputable* whether *sinful* or no, it is not the *judgment of those Worthies* named in the *Petition for peace*, pag. 18. who have *taken* this *Non-conformity to be a sin*; but it must *appear* upon a *well-grounded conviction* of the *conscience* from *Gods Word truly applyed*, which doth either in *express terms* or by a just *consequence* make this or that to be a *sin*, which is now the matter of *obedience* by this *Act*; otherwise we shall *suffer* but for our own *fancies* or *opinions*, or upon a *tradition* received from our *Forefathers*.

And though I do believe what I have read *professed* in the name of *many* who are yet *unsatisfied* in the *Petition for peace*, that you have by *reading and prayer sought for satisfaction*; yet considering what I find *asserted* in the book *aforesaid*, pag. 14. *That men have not their Understandings at command*; who can tell what a *word in season* may do now, especially from so *unlikely* and so *unlook'd-for*, as well as from so *unworthy a one as I my self*?

*Sect.*11. It is an old saying, That sometimes a looker on may see more then a gamster. And therefore though *unconcerned in this last Act for Uniformity*, being in none of those *capacities* which call me to the *observance* of the same:

Yet *sympathising* with those that are *scruplers*, and *desiring* that they may not thereby be exposed to those *sufferings* which may be the fruit of their *Non-obedience*, and that all the *ill effects* thereof may be *prevented*.

*Sect.*12. I have presumed to be a *Remembrancer* to

such

such persons, as I was sometimes to the Army, to mind them of *such things* which I shall present from the *Writings* of such *Non-conformists* and other *Divines*, as are now above all *Interest*, and *being dead yet speak*; as also from the judgment of the *reverend* Mr. *Richard Baxter* yet living: By which I hope it will appear, *That there is not that matter of sin and danger, which I do observe some do conclude and take for granted there is in yielding obedience unto the Act for Uniformity.*

CHAP. II.

Concerning subjection and obedience in general, our averseness to it, and the way to heal it.

Section 1.

NOw for as much as the *subject matter* of Obedience to this *Act for Uniformity* to some appeareth so *sinful*, that they have already *deprived* themselves of the *opportunity of preaching* the Word, and the Congregations which they have *dismissed* from the hearing thereof on certain *Week-day Lectures* in this *City*.

Sect. 2. I shall by way of *Introduction* to what follows remember such *Ministers* of what I hope may give a *check* to this *rashness*, and then propound something in *general* that may *incline their hearts to keep this Law.*

To which purpose I humbly desire them seriously to *peruse* and consider of the *Reasons* given by Mr. *Baxter* for *obedience* in *lawful things*, *Five Disput of Government and Worship*, pag. 483. and to *stay* such of you as are in such great haste *to be gone* out of the *Lords vineyard*, be pleased to consider what you shall find proposed by the said reverend person, *propos.* 1. *We must obey both Magistrates and Pastours in all lawful things which belong to their Office.* 2. *It belongs not to their Office to make God*

a new Worship; but to command the mode and circumstances of Worship belongeth to their Office; for guiding them therein God hath given them general rules. 3. *We must not take the lawful commands of our Governours to be unlawful.* 4. *If we do through weakness or perverseness take lawful things to be unlawful, that will not excuse us in our disobedience; our errour is our sin, and one sin will not excuse another.*

Sect. 3. Concerning the *lawfulness* of the things *appointed* by this Act, *particularly* I hope to make *evident* to such as will with *patience* read over this *whole Treatise* without *prejudice.*

In the mean time to *reconcile* the minds of men to *this Act*, I shall *prepare* them by what followeth.

Disobedience, you may observe from Mr. *Baxter*, though but through *weakness* and a *mistake*, is very *dangerous*. *Obedience* also to the *commands* of our *Superiours* is *exceeding pleasing* to God; I say, in lawful things,

1 Sam. 15. 2. *Behold to obey is better then sacrifice*, quoted by Mr. *Baxter*, pag. 489. There being also naturally in our hearts a very great *averseness* to *subjection*, there being as the *reverend Calvin* saith upon

Calvin on 1 Pet. 5. 5. 1 Pet. 5. 5. *Nihil humano ingenio magis adversum quàm subjectio; verum enim illud olim dictum est, Regis animum quemq; intra se habere: Nothing to which the wit of man is so adverse as to subjection; so true is that which was said of old, Every man hath within him the heart of a King.*

Sect. 4. Observe, I pray, what he saith, and it will give you the *reason* why men do so set their *wits* on work to *dispute* the commands of their *Superiours*, why they do so strongly argue against the *commanding* of

5 Disput. 471. *unnecessary* and *indifferent things* in their judgments, and why they *charge* such commands as being the cause of all *contentions* and *divisi-*

ons

ons: I say, we may well *fear* what Mr. *Calvin* saith to be the *ground* thereof, *because* there is *nothing* to which the *wit* of *man* is so *adverse* as to *subjection*; and because that which was *said of old* may too truly be *affirmed* in our dayes, and will be while men are in this state of *Imperfection*, that every man hath the *heart of a King* within him, would be a *Ruler* over *others*, but hardly brought to *subjection himself*.

Sect. 5. In *order* therefore to the *healing* this distemper I shall *crave* leave humbly to *propose* even to the *consideration* of all *peaceable spirits*, and all that desire to be such, *this general Proposition*;

That Obedience to this Act of Uniformity is the way to Unity.

Which if I can *demonstrate* (as I hope through Christ *I shall*) and prove by Scripture and Reason, I am apt to believe it may very much conduce to *reconcile* the minds of many to this *work*, which is of so great *concernment* at this *time*.

Sect. 6. To which *purpose* I shall also for the help of those who are in my own private capacity and *station*, that they being *informed* in the nature of this *Act*, may think well of it *themselves*, and not *think ill* of those that do *conform* thereto.

I shall *endeavour* to *explain* what this *Uniformity* is that the *Act* requireth.

But before I *begin*, considering that the *reverend* Mr. *Baxter* hath laid down this as his first *Proposition*, before he giveth his *reasons* for *obedience* in lawful things, *viz. That we must obey all Magistrates and Pastors in all lawful things that belong to their Offices*: I shall lay down this *proposition* in the first place, *That it doth belong to the Office of the Magistrate and Church-governours to command about matters of Religion, especially as to the modes and circumstances of Worship.*

CHAP. III

In which the Proposition is proved, that it doth belong to the Magistrate and Church-governour to command and appoint in matters of Religion.

Section 1.

THat I may proceed more *distinctly* I shall first prove the *proposition* in reference to *Christian Kings*, who are the *supreme*: secondly, as to *Church-governors* and Pastors.

That it doth belong to the *office* of the King to command about *matters* of *Religion* I shall endeavour to prove, first, by the light of *Nature*; secondly, by the light of *Scripture*; thirdly, from *Ecclesiastical History*; fourthly, by the *Laws of our Land*, under which we live.

Sect. 2. First, by the *Light of Nature* this appeareth to be the Magistrates office to command in matters of Religion. I shall give you but one or two Instances for the proof thereof: first, in *Nebuchadnezzar* making a Law *against blaspheming the true God*, *Dan.* 3. 5. secondly, in *Darius*, who upon the *sight of another miracle wrote to all People, Nations and Languages, saying, I make a decree, that in all the dominions of my Kingdom men tremble and fear before the God of Daniel.* To both which let me adde the example of the *King of Nineveh*, who hearing and believing *Jonahs* message from God, did *proclaim a Fast*, and charged all to put on *sackcloth*, *&c. Jonah* 3. Dan. 6.

Sect. 3. If it be objected, These were *Heathen Princes*: They do the *better service* to prove my *assertion*, that such had so much of those *reliques* and *fragments* of the *Light of Nature* to teach them, that as they were in office

office they ſhould reſtrain from Blaſphemy, and command the fear of God, and humiliation before him.

*Sect.*4. Secondly, by the *Light of Scripture* that it belongeth to the Supreme Magiſtrate to command about matters of Religion, all the Examples of *Moſes*, of *Joſhua*, of *David*, of *Solomon*, of *Aſa*, of *Jehoſaphat*, of *Hezekiah*, of *Joſiah*, and of *Nehemiah*, do *prove* the ſame.

And as the *coming* of *Chriſt* did not *aboliſh Kingly Government*, but *confirm* it, as we may obſerve both by his *doctrine* and *practice*; ſo in no part of his *Goſpel*, or writings of the *Apoſtles*, is the *dealing* about *matters* of *Religion* taken from the *Magiſtrate*, but the right that *Kings* had in the *Old Teſtament* was rather *corroborated* by Chriſts *doctrine*. The *Magiſtrate* therefore *Rom.* 13.4. is called Gods *Miniſter* or *Deacon*, and he is ſaid to be in this *exerciſed* as *Gods Miniſter* to take vengeance on him that doth *evil*; the *greater* therefore the *evil* is, the more to be *ſuppreſſed*; and the *greater* the *good* is, the more to be *inforced*.

*Sect.*5. St. *Auguſtine* in his 50. Epiſtle hath a very conſiderable paſſage to this purpoſe, *Who being in his right wits will ſay to Chriſtian Kings, Take you no care who defendeth or impugneth in your Realms the Church of Chriſt your maſter, let it not pertain to you who liſt to be ſacrilegious or religious within your Kingdom.* And upon this account he doth challenge the Donatiſts, *Cry thus if you dare, Let murthers be puniſhed, adulteries, &c. onely ſacriledge* (which he expounds to be a contempt of *God, his Truth, his Church*) *we will not have puniſhed by Princes Laws.* And again ſaith he, will the Donatiſts, *though they were convinced of a ſacrilegious ſchiſm, ſay, That it belongeth not to the Princes power to correct or puniſh ſuch things?*

*Sect.*6. *Obſerve*, I beſeech you, beſides the Scripture the judgment of this *ancient Father*, and that it

was the *opinion* of the *Donatists*, who were very great Scismaticks, as I find in the *Arraignment of Schism* by Mr. *Brinsley*; *they* also, it appeareth, did *deny* the *Christian Magistrate* to meddle in matters of *Religion*. I wish this *error* be not found amongst such as Mr. *John Ball* wrote against in the *answering of John Can*, or *any other* besides the great *Factors for Rome* the *Jesuites*.

Sect. 7. I proceed therefore to prove this to be the *Magistrates office* in the third place by the *practise* of the *first Christian Emperors* that submitted to Christs Gospel; *Constantine* commanded matters of Religion, as *Eusebius in vita Constant. lib.* 3. *cap.* 38. *lib.* 3. *cap.* 27. he sheweth what a *Nursing father* he was to the *Church of Christ*, *how he called Councils*, *and in many of their Synods did not sit idle*, (but as a *Moderator* among them) *and confirmed their decrees with his seal.*

And as *Constantine* so also did *Constantius*, and after him *Justinian*, who in his *Code* repeateth not onely the *Laws of former Emperors* touching the *Christian Faith*, *Baptisme*, the *Church*, *&c.* but in his *Authenticks* he maketh many *new constitutions*, in which he *disposeth of matters* about *Gods worship*, as in *what places*, by *what persons*, with *what loudness of voice* they are to *administer*.

The like also did *Charles* the *great*, the *Emperor of the West part* 800. years after Christ, in his *Preface* to his *Laws*, *Prafat. Caroli in leges Francisc.* there is this passage, *Therefore*, *O you Pastors of Christs Church*, and *Teachers of his flock*, *have we directed commissions unto you that will joyn with you to redress those things which stand in reformation*, *in our Name*, *and by virtue of our Authority.*

And that this did *belong* to *Christian Kings* ever since the *plantation* of *Christian Religion* in out Land, I find by a Letter of *Eluthorius Bishop* of *Rome* unto King *Lucius* 169. *à passione Christi*; in this Letter he saith, *That he*

is Gods Vicar in his Kingdom, according to the saying of the Psalmist, Give the King thy judgments, O God, and thy righteousness to the Kings son. The Kings sons be Christian people and folk of his Realm, who if they be divided you ought to gather in concord and peace. Fox Mon. pag. 96.

Sect. 8. And that this *belongeth* to this day to our *Kings* to meddle in *matters of Religion*, is evident by several *Statute-Laws*, that *Ecclesiastical Jurisdiction* is annexed to the *Imperial crown* of this Realm, I may have occasion to name some hereafter, and therefore *forbear* at *present*.

Having, I hope, fully proved by the *Light of Nature*, *Scripture*, the *practice of Christian Kings* at all times to this day, that it belongeth to the *Magistrates office* to *command in matters of Religion*, though not to make *God* a *new Worship*, yet to *command* about the *modes thereof*:

Sect. 9. I shall speak but a word of the second part of the Proposition, That it belongeth to the Church-governors and Pastors to command about matters of Religion also, but so as to be *subject to the Higher powers*, 1 *Thes.* 5. 12, 13. *Heb.* 13. 17. 1 *Cor.* 11. 34. The Apostle *Paul* having given as it were several Canons, for reforming the great abuses that were about the administration of the Lords Supper, he saith, *The rest I will set in order when I come.* And the like commission he giveth to *Titus* 1. 5. *For this cause left I thee in Crete, to set in order the things that were wanting, as I appointed thee*, or commanded thee: He doth not say, as God hath commanded, but as I have appointed. The practice of the Synod in restraining the *Christian Gentiles* from their *liberty of eating blood*, doth shew that it belongeth to *Church-governours* to command about *indifferent things*, and the modes of Worship and Discipline.

And

And thus now having proved that which I judge very necessary to *reconcile* mens minds to *obedience*, if once the *conscience* be perswaded that it *belongeth* to the *Magistrates* Office to *command* what is the subject matter of this *Uniformity*:

I shall in the next place proceed to *explain* what this *Uniformity* is which the *Act* requireth, in order to the proof of my Proposition, That obedience to the *Act of Uniformity* is the way to *Unity*.

CHAP. IV.

The term Uniformity *explained, and this Proposition proved, That obedience to the Act for Uniformity is the way to Unity.*

Section 1.

COncerning the term *Uniformity* I shall not spend much Ink or Paper in a *critical* or *Etymological* discourse thereof; for to speak *de nomine*, of the Name, is to no great purpose, further then it makes the thing required more *intelligible*.

I must confess I do not find the *term* in Scripture, but yet as *Epiphan. lib. 3. hæres. 73. Nomen substantia non ponitur nudè nec in veteri nec novo Testamento, sensus verò ubiq; est.* But the *sense* or *essence* thereof we may *find* in many places of Scripture *commanded* and *commended*, that we should *all speak* the same things, and with *one mind* and *mouth glorifie God*. And that is the chief thing propounded by this Law, pag. 71. *viz. An universal agreement in the publick Worship of Almighty God.*

Sect. 2. I have therefore but *one thing* from the *term Uniformity* to observe, as to its *Etymology*, if I mistake not, and that is this, *Uniform* doth signifie *one form, mode* or *manner*, in which by a *universal agreement* the *publick Worship of God* is to be *performed*. And were this but

but well *considered*, this Act would be the more *readily* obeyed, it *requiring* of us no more then what *Gods Word commands* or allows, and his Church hath practised, as you shall read hereafter, that in the *manner* of out *publick Worship* we should be *uniform*, the whole Church to have but *one mode* and *one rule* for its *rites* and *ceremonies*.

Now take the *term Uniformity* in my *proposition* in this *sense*, for one *form*, mode or worship to be observed by all that are members of our visible Church; and

I humbly conceive it to be a *seasonable* Truth to be *treated on*, That *obedience* to this *Act for Uniformity is the way to Unity*.

Sect. 3. The reason in general why it is likely so to be is, *because* that our chief *discords*, *dissentions* and *divisions*, which we so long have laboured under, have been about *our modes* of *worship* and *Discipline*.

That they have been so from the very *first* beginning of the *troubles* of *Frankefort* to this very day, he is a stranger in our *Israel* that *knoweth* it not; yet if you will not take it *from* me, be *pleased* to take it from Mr. *Baxter*, who in the *Postcript* of his *Epistle* to the *Reader*, before his *Treatise* of the *Vain Religion of the Formal Hypocrite*, having *cleared* the *Doctrine* of the Church of *England* from being any matter of our most *unchristian discord*, he sayes, *The more is the pity that the very modes of Worship and Discipline should be the matter of such sharp and uncharitable discords*.

Now then if our *sharp* and *uncharitable discords* be and have been about the *modes* of *Worship* and *Discipline*, then for all to *observe* one *mode*, or *form*, or *rule* in *publick Worship* and *Discipline* must needs be the way to *unity* and *agreement*.

Sect. 4. This at first view may seem to be *Durus sermo*, a very hard saying, who can bear it? and I do the more incline to believe it by what I have read, which

discovers

discovers how *contrary* the *apprehensions* of some *learned men* are to this *Truth*.

Who have therefore *pleaded* very much for *Nonconformity*, and a liberty for *persons* to *chuse or refuse* what *form* or *mode* of *Worship* they *please*, as the *way to peace*.

Now this, I say, being the general *argument* against *Uniformity*, with the means conducing thereunto, as I find in the *Petition for peace*, and also in Mr. *Baxters five Disputations*; I shall make bold with all *tenderness* and *meekness*, and with much *respect* to those *worthy persons*, to *weigh* and *consider* of the *truth* and *strength* thereof.

Sect.6. The *argument* I find in the Petition for peace, pag.14. in these or the like words; *Nothing more affects us then to think of the lamentable divisions that have been caused, and are still like to be, whilest things unnecessary are imposed; and on the contrary, how blessed a unity and peace we might enjoy, if these occasions of divisions were removed.*

So that here in short lyeth, as is said, if I mistake not, the *ground* of all these *lamentable divisions* about *modes* of *Worship*, even since the *Reformation* begun in *King Edwards* dayes to this time, *That things unnecessary have been imposed.*

And that this is the *chief* exception against our *Superiours commands* I find pag.12,16,17. and others in the said *Petition for peace*, that they are esteemed *unnecessary*; but that I find them not to be charged as absolutely *sinful* in themselves, in all that book, is worthy of *observation.*

For this being *acknowledged* in the general by those *persons* of that *moderation* and piety, which were to review the Book of Common Prayer, &c. That they are but unnecessary, and not sinful:

Sect.7. I humbly conceive that it should put a great stand to the *thoughts* of such who are methinks too *forward*

ward to consider, Whether onely for *non-obedience* to *unnecessary things* in their *own judgment*, or in the *judgment* of some others that have taken up this *tradition* from the *troubles* of *Frankfort*, it be *lawful* for them to lay down their *Ministry*, or to do that which might by *Law deprive* them of the same?

Before I proceed further I shall crave leave to ask this modest question;

Whether or no this *argument* against *obedience* to the *commands* of our Superiours, because we judge the things commanded to be *unnecessary*, is not onely a *principle* of *division*, but of *confusion* in all *Government*?

Sect. 8. I remember that I have somewhere read, that *Licurgus* the Law-giver to the *Lacedemonians*, being moved by one to *establish a Democratical Government* in the Commonwealth, he bid him *go home*, and exercise it first in his *own family*.

And surely if we do but *seriously consider* of it, we shall find, that were but this *objection* brought against *our commands*, as we are *Parents* or *Masters* in the *government of our Families*, that they are *unnecessary*, what can be *expected* but *disorder*, *disobedience*, *division* and *confusion*?

Sect. 9. And had the *converted Gentiles*, whom the *Governours* of the Church, *Acts* 15. enjoyned to *abstain* from *blood* and *things strangled*, as *necessary*, not to *salvation*, but for the *setling* of the *peace*, which was *broken* by the *Jewish Teachers*, *ver.* 2. and to *propagate* the Christian Religion: which are the *two professed ends* of the framing this *Act for Uniformity*, pag. 71. had they but *pleaded*, *This* is an *unnecessary Imposition*, and so have been *non-conformable*; how had the Christian Religion been *interrupted* in its first *plantation*, and the *dissentions* and *divisions*, occasioned by the *Jewish Teachers*, been *propagated* and *continued*?

I humbly conceive therefore that this *argument* or *objection* against the *commands* of our Superiours, *That their Impositions are unnecessary*, is a very *unnecessary objection*, and a *principle* of *confusion* and *division* in Church, State or Family.

But now that a *universal agreement* in *one mode* and *form* of *publick Worship* and *Discipline* is the way to *peace* and *unity*, and therefore no *unnecessary Imposition*, I thus argue;

Sect. 10. First, that which doth *deliver* us from *dividing sins* must needs be the *way to unity*.

Secondly, that which tends to the *Honour* of *Religion*, the *edification* and building up of the Church, that must *needs be the way to unity*.

Now to have one *form*, and to *agree universally* in the *modes of Worship* and service of God doth *conduce* to both these, and therefore *Uniformity* is the way to *Unity*.

I shall begin with the *first*, and shew what are these *dividing sins*, naming but the principal *ring-leaders*, amongst them, and they are *Pride* and *Error*.

Sect. 11. First, *Pride*, that it is a *dividing sin*, and the spring of *division*, if not of *disobedience*, the Wiseman tells us, *Prov.* 13. 10. onely *by pride cometh contention*; as if this were the *spring of all division and disobedience*. But besides, from this *root* spring many more *dividing sins*, as *self-conceitedness*, and *thinking* of our selves *more highly* then we *ought* to think; a sin forbidden with an *unusual preface*, *Rom.* 12. 3. a sin whereby we are apt to *think our selves wiser then seven men that can render a reason*, *Prov.* 26. 16. and more holy then the *rest of our brethren*, as did the *proud Pharisee*. From whence also floweth the *judging*, *censuring*, *condemning* and *despising* of each other; which are all dividing sins, and *exceedingly* tend to the *tearing* of that *Badge* by which Christ would have all his Disciples to be *known*, even by their *love* to each other.

Sect.

*Sect.*12. Secondly, as *Pride* so *Error* is a *dividing* sin; for though *Truth* be but one, yet *Error* is the *seminary* of all *schisms* and *divisions*. The Apostle *John* 1. 4, 6, 7. layeth down a *κριτήριον*, a mark or *character* how we may know the spirit of *Truth* from the *spirit of Error*; the spirit of Truth is a *Fountain of love*, and consequently the *spirit of Error* is the *spring* of *discord*, as we have found by *woful experience*. *Error* in *doctrine* is by our Saviour compared to *Leaven*, *Mat.* 16. 6. compared with the 12. Verse: now as *Leaven diffuseth* a sowrenesse into the whole *mass* or *lump wherever* it cometh, so also doth *Error* diffuse a *sowreness* and *moroseness* of *spirit*, whereby he *becomes unsociable* and apt to *divide* and *separate himself* from the rest of his brethren that is leavened with it; even as the *Pharisees* did in our Saviours time, whose name with the name of *Nabal* are symbolical.

*Sect.*13. Now then that *obedience* to the *Act of Uniformity* is the way to unity, as it is a blessed *means* for the *mortifying* of these *grand ring-leaders of division* and *disobedience*, may be thus *evidenc'd*, as it doth remove the *occasions* of committing these sins.

For, did all that *professe* the true *Reformed Protestant Religion* observe an *Uniformity* in their *publick Worship*, and in the *rites* and *ceremonies* thereto *belonging*, all *distinctions* of *men* and *parties* would *soon vanish* away; there would be no *occasion* given for the *drawing forth* those *woful* fruits of *Pride* before-named neither in *Ministers or People*.

*Sect.*14. As the *Minister* by his *obedience* to these *indifferent things acts* and exercises those *graces* which are *diametrically* opposite to *pride* and *self conceitedness*, viz. *humility* and *self-denyal*, and *declareth* that he hath got the *victory over* that to which the *reverend Calvin* saith the *wit* of *man* is nothing more *adverse* and contrary to, *viz. subjection*.

*Sect.*15. So the *People* are thereby *delivered* from the *occasion* of putting forth those *dividing sins* before named, in whom there is a *natural aptitude* upon the *forbearance* of the Ministers in these *modes* of *Worship* to argue; Surely those *men* do see more into the *iniquity* of the Common prayer, the Surplice, &c. then all the *Governours* that enjoyn them, or the rest of their *Brethren* that observe them; and have therefore a *more pure, delicate* and *tender conscience*, and consequently their *Ministry* is like to be most *soul-saving*. And *thereupon* all other *Ministers* are usually *censured* for Time-servers and *men-pleasers*; by which means Christian *love* and *charity is destroyed*, and *divisions* are *contracted* and *continued*.

That therefore which removeth these *occasions*, as for all to be *uniform* in their *external modes* of *Worship* doth, as I have before shewed, *must needs* be the way to *unity*.

*Sect.*16. Secondly, as Pride so *Error* also is a *dividing sin*, as I have before shewed: Now that which taketh away one *occasion*, and a great *one* too, of *diffusing* and *spreading Error*, must needs be the *way to unity*; now *Uniformity* in prayer doth this, and was therefore by the *Church* in the *primitive times* appointed for this *end* and purpose, *Because that Heretick's did convey and spread their poysons in their Prayers*. In the Council of *Milva*, which was in the year 416. it was appointed, *That none should use any prayers but such as were appointed by a Synod*.

*Sect.*17. There is a *desultory levity* in the minds even of some good men, whereby they are subject to *offend* in their publick Devotions, without a great measure of *humility* and *spiritual prudence*, which all Ministers *have not*; and therefore it was the *judgement* of the *reverend Calvin*, in his *Epist. ad Protector.* in the Reign of *King Edward* the Sixth, that there should be a set *form of*

prayer

prayer and *Ecclesiastical rites*: saith he, *Quoad formulam precum & ritnum Ecclesiast. valde approbo, a quo pastors in functione discedere non liceat, &c.* Observe, he would have a set Form of prayer, and certain *rites* and *ceremonies*; but were they to be *left to the Ministers choice*, whether he would *conform* to them yea or no? I suppose not: he was not of Mr. *Baxters* mind in his *Disputations* as to this point, nor yet with the Petitioners for peace, but saith expresly, *From which forms of Prayer and Ecclesiastical Rites it may not be lawful for the Pastors in their function to depart.* They were then to be *imposed by Law* upon them; and for what end? for these three Reasons; first, *that thereby provision may be made for the simplicity of some*: secondly, *that the consent that all the Churches have amongst themselves may more certainly appear*: and lastly also, *that the extravagant levity of some that affect novelties may be prevented.*

So that it is very evident that this *reverend person* did approve of a *Uniformity* in *prayer and other rites* as the way to *unity*, as it did conduce to *concord* and *agreement*, as it prevented *dividing sins.*

Sect. 18. I proceed now to the second *Branch* for the proof of the *proposition*, and that is this, That which tends to the *honour of our Religion*, the *edification* and building up of the *Church*, that must needs be *the way to Unity.*

But now if all persons, both Ministers and People, would be Uniform, and there were an universal *agreement* about these modes of *Worship* and *Discipline*; the *Reformed Protestant Religion*, which for our *Non conformity* and divisions amongst our selves, by our *Adversaries* the *Papists* is very much reviled; as you find *Harding* in his Answer to the *Apology* of the *Church of England*, *flouting* them even for the *Non-conformists* that were amongst them in Queen *Elizabeths* dayes.

*Sect.*19. I say, how would our *Religion* be *honoured*? nay, not onely so, but how would it *strike* a *terrour* into the hearts of all *Romish Catholicks*, and fill them with *despair* of ever seeing the *Church of England* reconciled to the *Church of Rome*, for to see these *woful divisions* that have been amongst us *removed* by an *universal conformity* amongst Protestants in these matters, which are and have been the *cause* of such *unchristian discords*?

Now if this would not edifie and build up the Church, judge you.

Besides, how *amiable* then would our *assemblies* be, and how *delightful* would *Gods publick Worship* be to such as desire to *fear his Name*, and to *reverence his Sanctuary*, to behold it *celebrated orderly* and *uniformly*, while all that *worship* do *sit*, and *stand*, and *kneel together*, as if but *one body*; while all do *speak the same things* required of them, as if but *one mouth*.

*Sect.*20. This was the *practice* of the *primitive Church* long before *Popery*. I remember I have read that the *whole Congregation* were then so *uniform* in *publick prayer*, lifting up their *voices* so *all together* when they said *Amen*, which, *affixed* to our prayers, signifieth a full *consent* and *agreement* to what is *prayed* for; I say, it was *uttered* with such *uniformity*, that St. *Jerome*, as I have read, *compared* their sounding of *Amen* in the *Church* unto a *clap of Thunder*, and St. *Basil* to the *roaring of the Sea*.

You see therefore that this *Uniformity* in matters of *religious Worship* it is *bonum, jucundum, & utile*; it is *good*, it is *pleasant*, it is *profitable*; and that not onely as you have read it is pleasing and delightful to those that joyn in that *Worship*, but as it is profitable also, and so edifying.

*Sect.*21. As the God of peace, who hath promised to be with them that are *like-minded*, *Rom.*15.33. So the *great Master of the Assemblies*, the *Prince of peace*, hath

hath not onely *promiſed* to be *preſent where two or three are gathered together in his Name*, but alſo hath made a *promiſe* to their *uniformity* and *agreement* together in prayer, *Mat.*18. *Where two ſhall agree together to aske any thing on earth, it ſhall be granted them.* When they ſhall *ſymphoniſe*, ſo the word is in the *Original*, when they ſhall be *harmonious* and *uniform* in their *ſupplications*, even to this *agreement* together is the *promiſe* made, if I miſtake not. And I think St. *Chryſoſtom* is ſomewhat of my mind in *Homil.* 3. *de incomprehenſibilis Dei natura*; *Thou doſt not ſo ſoon obtain thy prayers when thou prayeſt alone unto the Lord, as when thou prayeſt with thy brethren, for there is ſomewhat the more of concord and conſent, &c.*

*Sect.*22. And in his 4. *Homil.* upon 2 *Theſ.* ſaith he, *Quod quis apud ſe precatus accipere non poterit, hoc cum multitudine precatus accipiat, quare etiam ſi non propria virtus, tamen concordia multorum poteſt. The thing that a man cannot obtain praying alone, praying together with the multitude he may obtain; why ſo? though not for his own worthineſs, yet the concord, unity and agreement prevaileth much.*

And thus now having I hope made it *evident*, That *obedience* to this Act of Uniformity is the way to Unity; and that to have all one *form* in *publick Worſhip*, though to ſome it may ſeem very *unneceſſary*, yet for thoſe *good ends* and *purpoſes* aforeſaid, though in it ſelf it be an indifferent thing, neither *forbidden* or *commanded* by God, yet *obedience* to it when *commanded* by our *Superiours* is very *neceſſary*, as it delivers from *dividing ſins*, and tends to the *honour of Religion.*

I ſhall, before I proceed further, *deſire all humble and peaceable ſpirits* to compare without *prejudice* this *argument* with my *proofs* thereof, with an *argument* that I find in *Five Diſput.* chap.6. pag.433.

CHAP. V.

That indifferent things may lawfully be commanded, and that to obey such commands is not only lawful, but profitable for the peace of the Church. To refuse obedience to indifferent things as sinful is negative Superstition: with several considerations about the regulating of our zeal about things indifferent in themselves.

Section 1.

THough I do confess that there is much *prudence* and *moderation* to be used in every *Government*, and what the Wiseman saith is *applicable* to all *Governours*, *Be not thou a Lion in thine own house*: and that Fathers are not to *provoke* their Children to *wrath* by *unjust* and *unmeet* precepts, and by pursuing them with *contumelious* words, &c. and *severe corrections* beyond the *merit* of their *crime*. *Imperiousness in government* doubtless is to be avoided.

Sect. 2. But yet should our *superiours* fail of their *duty* in this or any other *kind*, we are not to fail in *ours*; duty to our *superiours* being not an *act* of *commutative* but *distributive justice*. The same *Law-giver* that forbids *Fathers natural*, *spiritual*, *political*, not to *provoke* their *children to wrath*, lest they be *discouraged*, yet doth likewise *command* children, whether *natural*, *spiritual* or *political*, to *obey* their Parents *in all things*, Col. 3. 20. *in the Lord*, Ephes. 6. 1.

And this, with the *consideration* of what *followeth*, that in *every act* of *obedience* to the *lawful commands* of our *superiours* there is a *complication* of many *graces*, which *grace* our *profession*, as *humility*, *self-denyal*, *love to God*, *care of the publick peace*, and *of the preservation of unity and order* in the place where God hath set us.

I say this *consideration* should keep us from *disputing* our *Superiours* commands, from *possessing* either *corrupt heads* or *hearts* with any *principle* which may *heighten* that *averseness* which is in every *mans heart* naturally to *subjection*, as Mr. *Calvin* saith.

*Sect.*3. The *argument* therefore, with the *reason* thereof, I desire may be a little weighed in the balance of the Sanctuary, as I find it in *Five Disput. pag.* 423. *propos.*6.

It is not lawful to make any thing the Subjects duty by a command that is meerly indifferent, antecedently both in it self, and as clothed with its accidents.

The reason is evident, because that nothing but Good can be the object of the Governours desire, and nothing but Good can be the just matter of his Law.

*Sect.*4. Now taking into *consideration good and indifferent* in the sense there *propounded*, I humbly conceive that the reason is not *evident*; That therefore it is not *lawful* to make any thing the Subjects duty by a command that is *meerly indifferent*, because that nothing but good may be the just matter of a Law, and not that which is neither good or evil, *but indifferent*.

For should this be true, all *Government* would be *dissolved*; the *Magistrate* then is to make no *Law at all*: What would then become of us may easily be *judged*.

I offer therefore to consideration this distinction concerning Good and Indifferent, the omitting whereof, I suppose, may occasion this great mistake, A thing may be said to be good *materially* or mediately.

*Sect.*5. Now an indifferent thing neither good or evil in its own nature may be mediately good, may have in it *bonitatem medii*, it may have *bonum publicum*, the publick good for its end.

A *command* therefore of our *Superiours*, by which a thing *indifferent* is made *bonum necessarium*, a necessary

good, and *bonum publicum*, for publick peace and unity, it is no idle Law, pag. 434. becaufe it is not unprofitable: It may therefore *lawfully* be *commanded* for the *reason* beforefaid.

Now that a *publick agreement* in the externals of *Gods Worfhip* is a *publick good*, as the way to peace, and good in the *acception* you take *goodneſs*, commended by *Gods Law*, which is the firſt rule of moral good, pag. 435. that which this Law propoundeth being no more then what is our duty, *viz.* That which the Apoſtle did ſo earneſtly pray for and *perſwade* to, That *With one mind and mouth men would glorifie God*, that they would be *like-minded, ſeek peace and follow after it.*

Sect.6. I humbly conceive that the Anſwers to all thoſe *Objections* in *Five Diſſut.* from pag. 435. to pag. 437. in my *weak judgment* are not *ſtrong enough* to *bottom* that upon which is like to be made the *great occaſion* of thoſe *ſufferings* which are *expected* to come upon many good and *pious men* by reaſon of this *Act.*

For it will *appear*, that moſt of the matters *enjoyned by the Act*, except the Declaration about the *Covenant*, are *allowed* by the Author of the *Five Diſſutations*, as you will find hereafter.

Sect.7. I beſeech you therefore for the *Lords ſake* do not *diſſute* your ſelves out of the Exerciſe of your *Miniſtry*, do not bring your ſelves in trouble *needleſly*, and thereby *trouble the peace of the Church.* It is a very ſtrange *concluſion* in my *ſimple judgment*, That becauſe there *needeth* no *Law* to make that which is neither *commanded* or *ſo bidden* to be *indifferent*, *Five Diſſut. pag.* 437. that therefore it is not *lawful* to make any thing the *Subjects duty* by a command that is *meerly indifferent*, but that *indifferent things* muſt be left for us *to uſe* or *not to uſe* at our own *liberty.*

Sect.8. I beſeech you all *conſider* but what is ſaid

Five

Five Disput. page 439. to this purpose, *If God have left us this liberty, Men should not take that liberty from us without great cause, and without some accidental good that is like to come by depriving us of that liberty, and that good must be greater then the accidental evil.*

To all which I do fully *agree*, and *offer to consideration*, whether what I have said all this time, that the *liberty* that God hath left us in *private*, whether we will use a *form* or no *form* in Prayer, being *taken away* at *sometimes* onely in *publick* (for I am of the *mind of K.* Charles *the First, of blessed Memory*, in his Meditation on the Ordinance against the Common prayer; though I am for Common prayer before Preaching) *That yet there is use of a grave, modest, discreet and humble use of the Ministers gifts even in publick, the better to fit and excite their own and the peoples affections.* I say, whether this liberty is not taken away without great cause, *viz.* for the Peace of the Church, which was the cause why the liberty of eating Bloud, &c. was taken away from the Gentile Christians, *Acts* 15.

Sect. 9. *And that the accidental good* which is like to be by Uniformity, is greater then the accidental evil, which is the depriving us of our *liberty*; so that as Mr. *Calvin* saith, the *Pastor in his Function* may not *lawfully depart* from that *Form* and those *Rites* appointed, which he had liberty to do before;

Will evidently appear, not onely by what I have said of *Obedience* to the *Act of Uniformity* as the way to *Unity*; but also by what you may *find* in the *Five Disput.* amongst those many *reasons* which are there given for *Obedience* in lawful things, *such as a Form of Prayer, the significant gestures of standing at the profession of our Faith, and the Surplice, &c.* as you will find in the said Disputations, if I have not forgot what I have there read, are there granted to be lawful.

Sect.

*Sect.*10. If I mistake not, amongst those reasons beginning at pag. 483. (which are all very good ones, and I desire may be laid to heart in this juncture of time) I find pag. 487. reason 10. That by *this disobedience in things lawful, the Members of the Church will be involved in contentions, and so engaged in bitter uncharitableness, and censures, and persecutions, and reproaches one of another; which scandalous courses will nourish Vice, dishonour God, rejoyce the Enemies, grieve the Godly that are peaceable and judicious, and wound the Consciences of the contenders. We see the beginning of such fires are small, but whether they will tend, and what will be the end of them we see not.*

*Sect.*11. Now if the *preventing* of every one of these *sinful* evils be not a *greater good* then that *accidental evil* before spoken of;

That which I further offer, I desire may be *seriously* laid to heart.

As there is nothing, as Mr. *Calvin* saith, to which the *Wit of man* is so *averse* as *subjection*; so there is nothing to which *humane nature* is more *subject*, then those *sins* before-named in *Five Disput.* as *Uncharitableness* and *Censoriousness* about *small matters*: we have found it so by *woful experience* both *formerly* and to this *present day*. It is easie to *observe* how such as take their *liberty*, as to matters of *Conformity*, that do not wear the same Canonical habit as it is called, that are no Common prayer men, how are they esteemed by the *generality* of *professors*, for such that see *more* into the *evil* of *these things* then other men? And on the other side, how are those which do *conform*, such as are *peaceable* and *judicious*, how are they *condemned* and *censured* by the same persons for *Surjingle-men and superstitious temporizers*?

*Sect.*12. There being *therefore* such *probable grounds* of hope, that by a *generall obedience* to the *Act of Uniformity*

formity these evils may be remedied, these sins *suppressed* which *dishonour God*, *grieve the judicious godly*, make the *Papists* to be *confirmed* in their *ill opinion* of us for our *dissentions*, *occasion others* to fall off to them, as we find it to be the *case of Grotius*, mentioned *Five Disput.*

Upon all these *considerations* laid together, I humbly conceive I have made it evident to all, *That obedience to the Act for Uniformity is the way to Unity*,

Wherein I have also proved how great *the mistake* is in the Petition for Peace, That the *commanding* of these *unnecessary* Impositions have been the cause of all the *dissentions* and *divisions* that have been from the *beginning* of the *Reformation of Religion in King Edwards dayes.*

Sect. 13. I shall speak a word or two in order to the inclining of such as are concerned to observe the *Act of Uniformity*, by shewing the *great mistake* there is, as I humbly conceive, in what is urged by the Petitioners for peace, pag. 15. who there say on the *contrary*, That if these *unnecessary Impositions* were *removed*, we should enjoy a *blessed unity and peace.*

For if the *bare removal* of these *unnecessary Impositions* would procure a *blessed unity and peace*;

Give me leave to desire you *seriously* to consider, how *cometh* it about that in all this time of *liberty* from these *Impositions* we have been so *wofully divided*, that were so *unanimous* before against the *rites and ceremonies of the Church?*

Sect. 14. Surely had I *known* so much before the *beginning* of those *troubles*, as NOW I *know*, that there was so great a *difference* and *feud* between the *Non-conformists* and the *Separatists*, as now appeareth unto me by their *Writings* that I have *seen* between them in the *Bishops dayes*; I should have *foreseen* by their *principles*

which

which I gather most *clearly* in a *book* set forth by Mr. *Simon Ash*, written by Mr. *John Ball* against *John Cax, edit.* 1642. by which *book* it *appeareth* that the *one sides principles* did tend to *Independency*, and the other to *Presbytery:* I say, I think verily I should have *foreseen*, that when the *Bishops were down* great *dissentions* and *divisions* would arise amongst *themselves*.

Sect. 15. Now that it did so *fall out*, that they did *fall out* extremely when *Episcopal Government* was laid aside, is so well *known* to all the *Christian World*, that I need not *fear* I should be the *first publisher thereof*; *which animosities*, and *divisions*, and *oppositions* of each other I desire may be *buried* in everlasting *forgetfulness*, and should not *mention* it now, the *remembrance* thereof being so *grievous* to me, and should be to all *tender-conscienced Christians*, but that I desire so much may be *gathered* from it, as may be a means to prevent the like *Enterprises again*. *Sed sat verbum sapienti*.

Sect. 16. I have observed this as one great *argument* used by the *Non-conformists* to reclaim those of whom Mr. *Nicholls complaineth*, (as great hinderers of their desired *Reformation*) for making a *rash and temerarious separation* from the *Church of England*; That they should consider how much *God* had shewed his *displeasure* against that way, by the *perverse spirit* that he had *mingled* amongst them, so that they could never *agree* amongst themselves; implying that their *divisions* were a *punishment* for their *sin*.

Sect. 17. And *surely* if this were but well thought on, we might have cause (in this *gloomy day of darkness*, it is supposed) to descend into our *hearts*, and suspect ourselves, whether those *divisions* which are our *sin*, occasioned through our *disobedience* to *these commands* about these supposed *unnecessary Impositions*, may not be a *punishment* for *sin* also.

I

I beseech you therefore, laying aside your *contentions* about these things, let us *follow the things that make for peace*, according to the *Apostles counsel*, and things whereby we may *edifie* one another.

Amongst which, if I be not *mistaken*, Uniformity is one, and *obedience* to the Law that requireth it is the way to *Unity*.

*Sect.*18. And *think* not to say with your selves as I somewhere find *it is said*, That these are but *poor and inconsiderable* things to be *enjoyned* upon such *severe penalties* as the Law inflicteth. Is not the *faithful Preaching* of the *Gospel* the *Unum necessarium*, the one thing necessary? and do you think that the Lord is better pleased with *Re-ordination, Subscription and Ceremonies*, then the *saving of souls*? that *Uniformity, agreement* and *concord* must be placed in *those things* which are no way *necessary to salvation*?

*Sect.*19. Doubtlesse God is more *pleased* with the *saving of souls*, then with the *things before-named* absolutely considered; and should *Uniformity* in these things be *required* as *necessary* to *salvation* and *holiness placed* in them, *obedience* to such *commands* were *sinful*, and might justly be *scrupled*: But as they that *command*, if I *mistake not*, are not therefore *guilty* of *Affirmative superstition*; O take heed that you by *refusing* are not guilty of *Negative superstition*, which you seem so much to *dread*, which lyeth in *placing sin* in those things *which God hath not*; chusing rather not to *preach* the Gospel, then to be *Uniform* in one *mode* of *Worship* and *Discipline*.

*Sect.*20. Surely if we had *learned* what this meaneth indeed, *The Kingdom of God consists not in meats or drinks, but in righteousness, peace and joy*, Rom.14. we would proportion *our zeal* more about those *things* wherein *Christs Kingdom* consists, then about *Meats* and *Drinks*,

Drink, matters of modes of Worship and Discipline.

For my part, I do not *believe* that in the *imposing* of these things *aforesaid* so *severely*, that the *Kingdom of God doth consist but subordinately*, as it may prevent those *sins* which *keep souls* from entring into *Christs Kingdom*, those *dividing sins* before-named; neither that the *Kingdom of Christ consists* in the violent refusal of *obedience* to their *commands*.

Sect. 21. But I am *perswaded* by what I find by my *own experience*, that could we but *follow the Apostles counsel*, mind most the *substantials* of *Christs Kingdom*, such as are *holiness, justice and mercifulness* towards men, in all which senses *righteousness* is taken; and could we get our hearts *peaceably disposed*, and from the sense of the *inward joy* of the *Holy Ghost* be *joyful, chearful* and *amicable* in our *converse* with *men*; these *substantials* of *Christs Kingdom* ruling within us, would so *mortify* and *circumcise* that *censorious moroseness* and *narrowness of spirit*, which is *contracted* by our *zealous contention* about mears and drinks, these small and *circumstantial matters* of *modes* of *Worship* and *Discipline*; that we should not *think few* or none *godly* but those that are of our *mind* and *way*: But we should come to *abound in love to all men, and speak evil of no man*, which are the Gospel-preceps.

Sect. 22. And what would then be the *effect* of this? the Apostle telleth us in the words following, *ver.* 8. *He that in these things serveth Christ, he is accepted of God and approved of Men.*

This is worthy of *consideration*, that whereas our *Saviour* hath *foretold his Disciples*, that they shall be *hated of all men for his name-sake*: Yet here he that *serveth Christ* in these things, wherein his *Kingdom chiefly consists*, that to his *holiness* joyneth *righteousness* and *mercifulness*, doing good *to all*, that is, *peaceable* and *free* from

envy

conscriousness in his *converse*, and *subject* in lawful things to his *Superiours*, he is not onely *acceptable* to God, but *approved of men*.

That *enmity* that is *between the seed of the Woman* and the *seed* of the *Serpent*, is suspended by the *exercise* of those *good works*, which the Apostle tells us are *profitable unto men*, *Titus* 3. 8. I say by this we come to be *approved of men*; even by all, but such as have not *un-Man'd* themselves *by horrid debauchery and beastly lusts*.

Sect. 23. Be pleased to consider what the Apostle *Peter* saith to this purpose, 1 *Pet.* 3. 8. after that he had exhorted them to what I now exhort you, *to be all of one mind, &c.* He giveth this *reason* to urge it, *If any man long after life and would see good dayes, let him endeavour first to be good himself*; and let him shew his *goodness* by *eschewing evil*, and *doing good, by seeking peace and following after it*. And then saith he, *ver.* 13. *Who is he that will harm you if you be followers of that which is good?* as members of a politick body; who is *he then that will harm you?* We that are *peaceably-minded* shall *live quietly* amongst men, they *will approve* of us, and we by our *good conversation* shall put to silence *the ignorance of foolish men*.

We shall not then *fear Gods Deacon* the *Magistrate*: Wouldst thou not, saith the Apostle, be *afraid of the power*, do *then that which is good, and thou shalt have praise of the same*.

Sect. 24. Now *because* that to this it may be *objected*, That here lyeth the *ground* of all our *fears* and *scruples*, that what the *Magistrate* commands by *this Act of Uniformity*, is to put us upon the *doing* of that which is *evil*; we desire to be *followers of that which is good*; but we cannot *think* to declare, that the *Solemn League* and *Covenant*, that we have taken, to be *unlawful* and *bindeth no man*, is *good*, but a *sin*.

And

And to *declare* our *unfeigned assent* and *consent*, *to all* and *every thing contained* and *prescribed in* and by the *Book* of *Common prayer*, and *to the manner of making, ordaining and consecrating of Bishops, Priests and Deacons.* This we do very much fear is not *good*, but is a *sin also*; most of these things having no *warrant* from *Gods Word*, but are *additions* to the same, *forbidden Deut.* 12. 32.

Sect. 25. We *fear* also to *subscribe* the 39. *Articles*, as they *refer* to these *Books aforesaid* for *the very same reason.*

And we fear that we *being ordained* by *Bishops*, we should *receive an Ordination* from the *limbs of Antichrist*, and *renounce the Ordination we receive from the Presbytery*; and therefore this alters the *case* very much. The *Apostle Peter* that you quote, if you read a *little further*, saith, *notwithstanding* all you have *alledged*, that *If we suffer for righteousness-sake, blessed are we.*

Now to *suffer* rather then *sin*, is to *suffer* for *righteousness*-sake; and this is our *case*.

Sect. 26. Now therefore that I may, *according* to what I have already *declared* as my *End* in this my *unusual undertaking*, be *instrumental* in this *hour of temptation* that is upon many *pious and good men*, whose books I am not worthy to carry after them;

I shall proceed to the *examining* of these *Objections*, which, I suppose, are the *chief* which may be made against *obedience* to the *Act of Uniformity*.

And because that I do *believe* by what I find *granted* by the *Author* of the *Five Disput.* that *many* who may be *satisfied* as to the *Common prayer*, *Re-ordination* and *Ceremonies*, yet are much *perplexed* about *what* is required *concerning the Covenant.*

I shall *begin* with that in the *first place*, and take into *consideration* what the *Act* requireth of all that are in *Holy Orders*, *School-masters* and *Tutors* to *declare.*

CHAP.

CHAP. VI.

That to declare against the binding power of the Covenant, according to the 'Declaration appointed by the Act for Uniformity is lawful both by the Law of God and of the Land. Wherein the judgment of reverend Mr. Perkins in six cases, as to the not-binding power of an Oath, is applyed to the case in hand.

Section 1.

THe words of the Declaration, as to the Solemne League and Covenant, runne in these words; *I do declare, That I hold that there lyeth no obligation upon me, or on any other person, from the Oath commonly called The Solemn League and Covenant, to endeavour any change or alteration of Government either in Church or State, and that the same was in it self an unlawful Oath, and imposed upon the Subjects of this Realm against the known Laws and Liberties of this Kingdom.*

That I may the more *distinctly* speak unto this great and *weighty* business, and that the *subject matter* of this *Declaration* about the *Covenant* may be *rightly understood*, and the *doubts and scruples* about the same may be the *better resolved*;

I shall *consider* of these *particular parts* which are included in this *general Declaration*.

Fitst, *I do declare, that I hold that there lyeth no obligation upon me, or any other person, from the Oath commonly called the Solemn League and Covenant.*

Secondly, what the Covenant bindeth not me or any other to do, *viz. To endeavour any alteration of Government either in Church or State.*

Thirdly, that the same *is in it self an unlawful Oath.*

Fourthly, that it *was imposed upon the Subjects of this Kingdom against the known Laws and Liberties of this Realm.*

*Sect.*2 But before I begin to *speak* of these things, I *hold my self* under this *obligation* to *declare*, That what my *thoughts* and *apprehensions* are upon this *subject* which I now *impart*, have not been *formed* in me upon any *account* of *carnal fear* or *interest* by the *late occurrents* of these *times*, but *some years* before, when it was *very much beyond my thoughts* that *ever* either *I* or *any other* should have been by the *Authority of the King* and *both Houses* be called to a *Declaration of this nature*.

And I hope that I may *appeal* to the *searcher* of *all hearts*, that if I can but be *convinced* by such clear and *evident demonstrations*, as I hope to *offer* to the *contrary*, I shall *bewayle* my *error*, and retract the same, and *repent* of it, as *being guilty* of a great sin; for I am very *sensible* of what my *blessed master* hath taught me in his *holy Word*, that he that *breaketh the least of his Commandments, and teacheth men so to do, shall be called the least in the Kingdom of Heaven*.

*Sect.*3 Hoping therefore that God hath heard my *prayer*, and will *deliver* me from *falling* into this *evil*; and that I may by this *following* Discourse *convert* some from the *error* of his *way*, and so hide a *multitude of sins*, in the *integrity* and *sincerity* of my heart I shall proceed as *followeth*.

In the first place therefore I shall *begin* with what I *propounded* in the *second*, as being the most *principal*, viz. *What every person by the said Act is to declare, that he holdeth no obligation to lye upon him, or any other person, from the Oath commonly called The Solemn League and Covenant*, viz. *To endeavour any change or alteration of Government either in Church or State*.

So that the matter of the *scruple* lieth but in a close *compass*, and a very little *room*.

*Sect.*4. *Whether* or no any *person whatsoever*, who hath no *lawful Authority* from *Gods Law* or the *Lands*,

to

to change or alter the *Government* of Church or State, or to *impose* an *Oath* upon any *others* so to do, be *bound* by this *Solemn League or Covenant*, they have taken to *endeavour* any change or alteration in the same?

Observe here by the *way*, that *whatever* we are obliged to by the *Law of God* and of the *Land*, our *Baptismal Vow* and Covenant, the Oath of Allegeance and Supremacy, we are not called upon to renounce, as is expressed in this *Declaration*.

But that it *bindeth* not the *Subjects* of this *Realm*, on whom it was *imposed* against the *known Laws* of the Land, to *endeavour* that for which, if I *mistake* not, the *Earl of Straffard* and *Archbishop of Canterbury* were *charged* with *High Treason* for: This was the first *Article* of the *Charge* against the *Earl of Strafford*, and Mr. *Pim* in his *speech* in *following* the *Charge* hath these *expressions* towards the later end: saith he, *The* 10. *consideration in this, That as it is a crime odious in the nature of it*, viz. *to endeavour the alteration of the Government of the State; so it is odious in the judgment and estimation of the Law, to alter the settled frame and constitution of the Government is Treason in any State.*

Sect. 5. So then by this *argument* of Mr. *Pim*, to *swear* to do that which is a *crime odious* in it self, and in the *estimation* of the Law, *Treason*, viz. to *endeavour to alter the setled Frame and Constitution of Government*, must needs be an *unlawful Oath*, and therefore *bindeth* not any that *have taken it*. This being the judgment of the *Assembly of Divines* and all others, that an *unlawful Oath bindeth not*.

But it may be *objected*, that though it be true for any *particular person* to alter the *Fundamental Government of the Land in Church or State* be unlawful: But to be *engaged* to endeavour this in our own *particular places* and callings *by a lawful Authority*, this maketh that which

was *Treason* in others to be a *duty* incumbent on us by virtue of the *Oath* aforesaid.

Sect.6. For answer to which I humbly conceive, *though* it be an evil thing *after Vows* to make inquiry; yet to prevent a *greater evil*, it is that which is our great *concern* at this time, to do that which we should have done more *seriously* before we entred into the *said Covenant*, make this inquiry; Whether any *persons whatsoever*, who have no *Authority from Gods Law* or from *the Law* of the Land to *alter the Government of Church and State*, though for so good an end as *publick Reformation*, are a *lawful Authority to impose an Oath upon others, for to endeavour to do that thing* which is unlawful in it self. For if this appear to be the *case*, I humbly conceive that we may *lawfully* make this *Declaration*, That *I hold my self or any other person bound by the Solemn League and Covenant, to endeavour the change or alteration of Government both in Church or State.*

Sect.7. In order to the clearing of this, let us first to the Law and to the Testimony, even unto the sacred *Word of God:* For in the inquiry which I propound we are all to make for the satisfying of our *consciences.* The rule I propose, is first *Gods Law*, whether any *persons whatsoever* who have no *Authority* from *Gods Law* to alter the *Government* of *Church* and *State*, though for so *good* an end as *publick Reformation*, are a *lawful Authority* to impose an Oath upon others?

I beseech you Brethren, who do so much press for a *command* out of Gods word to warrant what you do, to *shew me* where there is any *command* of *Christ*, or any *approved example* in the Holy Scriptures, for *subjects* without the *consent* of their *Prince* and *Soveraigne*, to *swear* and make others to *swear*, that they will *endeavour an alteration* of *Government in Church or State*, though for so good an end as *publick Reformation.*

Sect.

Sect. 8. I must needs profess that I do not, or cannot upon my own search find any *precept* or *president* for the same in the *Old Testament*.

In the New indeed I find *general precepts for Christians to submit themselves to Principalities and Powers*, 1 Pet. 3. 1. To yield *obedience to every Ordinance of man for the Lords sake, whether it be to the King as supreme, or unto Governours that are sent by him*, &c. 1 Pet. But nothing that may give *warrant* for this *practice*, for *subjects* to *bind themselves* or *others* to endeavour *any alteration of* those *humane creations* to which they are *to submit* for the *Lords sake*: Neither by an *Oath* or *Covenant* to swear a *publick reformation* without or against the *consent* of their *Kings* and *Governors*.

And therefore which is observable, all *Covenant-reformations* from *Joshuahs* time to *Josiahs* time, were *regularly commanded* by the good *reforming Kings* and *chief Rulers*; but none by the *Elders* of the *people against* the *command* or *consent* of their *Soveraign*.

The *Covenant* that all the *people stood to*, 2 *King*. 23. 3. was made by the *King*. And the King *stood by the Pillar and made a Covenant before the Lord, and the Oath at which all Judah rejoyced was not by them imposed upon the King, but the reforming King*, 2 Chron. 15. 8, 9, 15. *compared after that Asa had taken away the abominations out of the Land of Judah and Benjamin*, Verse 9. *he gathered all Judah together*. This was the ground of the *Assembly at Jerusalem* in the third *year of the reign of Asa*; they assembled not to make *this Oath, at which all Judah rejoyced, without the Kings Authority, by which he did gather them together*.

Sect. 9. If therefore there be no *command* or *example* in the *Old Testament* approving this *practice*, the express *commands* of the *New Testament* forbidding things of this *nature* and *tendency*; the *scope* of that

place, 1 *Pet.* 3. being to arme the *Christian Churches* against that vile *Sect*, who called themselves *Gnosticks*, *as knowing more of the mysteries of the Gospel then others*; who *taught* amongst other things *destructive* to *humane society*, the Doctrine of *liberty* and *manumission* to *Christian subjects* and *servants*, as by considering of what followeth to the 12. Verse may appear.

And thus now having from *Gods Laws* shewed that there is no *precept* or *president* for *subjects*, yea, for the *Elders of the people* to enter into a *Covenant* for *publick reformation*, without the *consent* or gathering together of the King, and that therefore *consequently* they are no *lawful Authority* by the *Law of God* to impose an *Oath upon others*.

Sect. 10. This being considered, I humbly conceive that we have nothing now left to resolve our *consciences in this* case; but the *known Law* of the *Land*, and the *Fundamental constitutions* of its *Government*. And I should think this very *consideration* should put such of the *Ministry* as are *scrupulous* to a little *pause*, and make them to *suspect* their own *judgements* in this point all this while.

The resolving of this *case of conscience* being so *different* from those, whose *subject matter* are not so *perplexed*, intricate and *doubtful*, that without the *help* of the *Lawyer* the *Divine* may prove but a *blind guide*, and when the *blind lead the blind*, *our Saviour tells us*, *both will fall into the ditch*.

Sect. 11. I have somewhere read a very good *direction*, which if we had *followed* at first might have *prevented* this inquiry now, concerning making *Vows and Covents*, That no *action* which is matter of *Question* and *Dispute*, especially of *Religion*, should be the matter of a *Vow*. And the instance that is given is in a case somewhat like ours, which I desire may be laid to heart; *Sic*

Novatus

Novatus Novitios ſuos compulit ad jurandum, ne unquam ad Catholicos Epiſcopos redirent. Euſeb. l. 2. Eccleſ. Hiſtor.

For *Novatus*, the Authour of the *ſecond great ſchiſm*, as I find in Mr. *Brinſley's Arraignment of Schiſm*, for him to *compel* his *Novices*, which he had drawn into that *ſin* with him, to *enter into an Oath* that they would *never* return to the *Catholick Biſhops*, never be *ordained* by them *more*, or *ſubmit* to their *Juriſdiction*; the matter of this *Oath* was *unlawful* in a very *mild ſenſe*, becauſe *doubtful*.

Sect. 12. And if the *modes of Worſhip and Diſcipline* were not *dubiful* and *diſputable* amongſt us, when this *Covenant* of *endeavouring* to alter the *Church-government was impoſed*, what was the reaſon that there were ſuch *writings* for and againſt the *mode of Church-government*, &c. almoſt ever ſince the *Reformation* of the *Church of England? Sutcliffe de Presbyt. edit.* 1591. *Bilſons Perpetual Church-government*, 1610. *with thoſe conteſts which were betwixt Dr. Downam and the Dioceſans Tryal, much about the ſame time, with many others, and continued to the ſitting of the Parliament called by the King*, 1640. So that doubtleſs theſe matters were very *diſputable*, and to be made the ſubject of an *Oath* we now find *dangerous*; as I find that *judicious and learned King of Divines*, as Mr. *Ford of Northampton* ſtyleth *King Charles the Firſt*, Prognoſticating this *Covenant* would be very *dangerous*, *becauſe the matter doubtful*.

Sect. 13. There being therefore no *remedy* now, but to be more *wiſe and careful* for the time to come, taking heed of being too *dogmatical* in what we hold as to matters of *modes of Worſhip and Diſcipline*, becauſe that other holy and good men are of that *mind*. For likewiſe one of our *opinion*, as to the *binding power* of the Covenant, let us not *Jurare in verba magiſtri* any more, neither

neither *lean* too much to our *understanding*, but *consult* with the *Laws of God* and of the *Land*, especially in this *case*.

Sect. 14. The *Act*, you know, that requireth that we should *declare*, that in this *particular* the Solemne League and Covenant layeth no tye or *obligation* upon me or any other, to *endeavour to change the Government of Church or State*.

On the other side, many are of this *opinion*, that though it be the *judgment* of the *major part* of the *Judges* that are *learned in the Laws*, of *many great and learned Divines*, some that have written *De Juramento*, and therefore well know the *binding power of an Oath*, and of the *major part* of the *representative body of the Kingdom*; yet notwithstanding are perswaded the *Covenant*, that they have taken, *bindeth* them to *endeavour* the alteration of the *Government of Church or State*.

Sect. 15. In this case therefore, as I said before, the *Laws of the Land* are to be *consulted* with; for there being no other *judge* in this case but the *known Laws* of the Land, we must stand to their *determination* as to the satisfying the *conscience* about the binding power of the *Covenant*.

For if by the *Law of the Land* it appeareth that the matter of the said *Covenant* as to this particular be by the Law *unlawful*, and the Imposers thereof without a *power* by Law invested in them; we may safely and with a *good conscience* declare, That we hold that there lyeth no obligation upon *me* or any *other person* from the same.

I do verily believe, that as to the *Government* of the *State*, the altering it from a *Monarchical* to a *Democratical Government* could never be subscribed to by the *Engagement*, even by such persons who do yet *believe* that the *Covenant* bindeth them to endeavour to alter the *Government* of the Church.

Now

Now be pleased to consider whether the *reason* be not the *same*; They would have altered the Government of the State *without Law*, and others the Government of the Church *without Law*.

And that you may be the better *perswaded* of this, give me leave to *impart* that little smattering that I have of the *Law*, as I have learned from the *Learned* in that *Science*.

Sect. 16. Concerning therefore the *Laws of the Land* you may please to observe this in the *general*;

That the *Law* hath three *fulcimenta* or *grounds*, and they are these: Firtt, *Custom* or *Usage*. Secondly, *Judicial Records*. Thirdly, *Acts of Parliament*.

Now *Judicial Records* and *Acts of Parliament*, they are but *Declarations* of the *common Law* and *customs* of the Kingdom. *Law* is is not known but by *usage* and *custom*, and *usage* proves the *Law*, 10 *Eliz. Plowden* 316.

Now if this be so, and it being *evident* that the *Government* in this Kingdom as to *Church and State*, as now it is *established*, having been of so long *continuance*, as the Histories of this Kingdom do tell us:

This *custom and usage of Government* so long exercised, maketh it to be a *Fundamental Law*. *Plowdens Commentary* 195.

Sect. 17. To alter therefore a *Fundamental Law*, as to the Government of Church and State, can never be *done lawfully*, but by those *persons* whom *Use and custom*, *Judicial Records* and *Acts of Parliament* have invested with *Authority* so to do.

Now who these are the *Law* must tell us; not the *two Houses alone*, not the *King alone*, but *both together* make up the *Body politick*; that *make Laws* for the *Government* of Church and State, *Dier* 38. *fol.* 59, 60. The *King* is the *head* of the *Parliament*, the *Lords* the *principal members* of the *body*, the *Commons* the *inferiour* Mem-

Members of the ſame, 1 *Ed.* 6. *cap.* 2. *All Authority and Juriſdiction, ſpiritual and temporal, is derived from the King.* And every *Member* that ſits in *Parliament* taketh a *corporal Oath* that the *King is ſupreme* over all *perſons*; the *King* therefore muſt needs be above the *two Houſes of Parliament*, which is *evidenced* further *thus*; That as the *power* of their *Aſſembling* is by virtue of his *Writ*, ſo the time of their *ſtaying* is *determined* by his *Royal will and pleaſure*, according to the *uſage and cuſtom of the Land.* The *two Houſes* therefore are not above the *King*; and there being no *Law* to be made without the *King and both Houſes*, neither *alone*, according to the *Fundamental Laws* and *Conſtitutions* of the *Land*, can *alter*, or *endeavour to alter*, the *Government* either of Church or State.

So that the *altering* of the *Government*, except by ſuch *perſons* who have *Authority* by *Law*, is an *unlawful act* in it ſelf, and the *impoſing* of it *upon others* by an *Oath* makes it *ſtill more unlawful*, if the Impoſers have not Authority by the Law of the Land ſo to do.

Sect. 18. Now I beſeech you conſider but as to *matter of fact*, who did impoſe this *Covenant*, and by the *Law of the Land* you will ſoon be reſolved, whether either the *matter were lawful* or the *power lawful.*

That the *matter was unlawful* thus appeareth, not onely by what is already *alledged*, but by what *followeth*; That *matter* of an Oath is *unlawful* that is contrary to the *Law of the Land.* The Government of the Church, as it now ſtands, being in the *general* ſecured by *Magna Charta*, which *great Charter* is confirmed by 32. Acts of Parliament, as I have read, the firſt Article whereof runneth thus, *Salva ſint Epiſcopis omnes libertates ſuæ.*

Sect. 19. Now theſe *general Laws* of the *great Charter* of our Liberties, and the *Petition of Right*, there being no *particular Laws* againſt what is there *contained*, ſuch,

such, I say, as are not *repealed* by a *lawful power*; it is not the *first Article of the Covenant*, as to the *extirpation* of that Church-government, maketh the great *charter* void as to that *particular*.

I am apt to think in this *case*, that an *Oath* imposed by persons, that *by their Oaths* acknowledge the *King supreme*, and above them, that can make no *Law* therefore without the *King*, and consequently can impose no *lawful Oath* by their *Authority*; an *Oath* also as to the *matter* of it being *unlawful*, as you have heard; cannot make void a *known Law*, or bind the *conscience* of the taker to endeavour the same.

But these *Laws* being *in force* do relatively bind the *conscience* to observe them, and to *endeavour* by any *power*, but those that made them, to *change* and *alter them*, I humbly conceive, is above the *sin of Disobedience*; and to swear to it maketh the *sin* to be the *greater*.

Sect. 20. And therefore I am very much *mistaken*, if I or any other may not without sin *declare* what the *Act for Uniformity requireth*, That I hold there lyeth no *obligation* upon me, or any other from the *highest* to the *lowest*, as having no *lawful* power to *endeavour* to *alter* the *Government* either of Church or State.

As to the *obligation* that lyeth on us by the *covenant*, to alter the *government* of the State, I do not *remember* that there is any *clause* therein that giveth any *ground* for *such thoughts*; and therefore I shall pass that over.

But for the further *evidencing* of the *lawfulness* of *declaring* the non-obliging power of the *covenant* according to the *Act*;

Sect. 21. I shall humbly offer further the *judgment* of the *reverend* Mr. *Perkins*, who in his *cases of conscience*, and *other where*, doth *resolve this doubt*, concerning the *obliging power of an Oath*, both when it *bindeth* and when it *bindeth not*, pag. 107. *When an Oath bindeth not* he resolveth

solveth in six cases: Some of them I shall produce, desiring that we may faithfully without prejudice apply to our case in hand.

*Sect.*22. First, *an Oath bindeth not* when it is against the *Word of God*, and hath a *tendency to sin*. I desire it may be *considered* whether this *Oath* in question, being *imposed* by part of the *two Houses*, be not as *contrary to the Word* as the Law of the Land, and being an *Usurpation of the supreme Magistrates office*, as to publick *Reformation*, hath not a *tendency to sin*, whether it hath not a *tendency to Injustice*, taking away without Law the *liberties* of such as are *confirm'd* so often by *Magna charta*; whether also it doth not *tend* to the *strengthning* us in our *disobedience*, as to the *commands* of our Superiours about Church-government, and to the *maintenance* of the *sin of discord* and *division* about *matters* of this *nature*. I am apt to think that when an *Oath* pleaded for *produceth* these *effects*, it *bindeth* not; for an *Oath*, as Mr. *Perkins* saith, *is not to be a bond of iniquity*.

*Sect.*23 Secondly, Mr. *Perkins* saith *an Oath bindeth not when it is made against the wholsome Laws of the common-wealth, because, as he saith, every soul is to be subject to the higher powers*, Rom. 13.

Now whether to *swear* to *change* the *Government* either *in Church or State* be not against the *wholsome* Laws of the *common-wealth*, I have shewed at large by the *statute* of the 25. of *Edward* 1. *The great charter is declared to be the common Law of the Land*; and this, as I have said, secureth the *liberties of the Church*. And if the Text that Mr. *Perkins quoteth*, Rom. 13. *Let every soul be subject to the higher powers*, doth not condemn the *practice of all inferiours* that shall impose a *new Oath* without a *new Law*, especially to *alter the old and ancient Government of Church and State*, I am much mistaken and desire to be better inform'd.

Sect.

*Sect.*24. Thirdly, he saith further, if the *Oath be made by those who are under the Tuition of their superiours, and have no power to bind themselves*, then the Oath bindeth not. Now that the *two Houses* are under the *Tuition* of their *superiour the King* is very *evident*, 1 *Eliz.* in *Caudryes* case part 5. fol. 5. *Every Member of the House of Commons and of the Lords too*, if I mistake not, at *every Parliament take their corporal Oaths, that the King is the supreme and onely governor in all cases and over all persons*; and the said Statute of *Eliz.* is but declarative of the *ancient Laws*. And in the first of *Edward* 6. *all Authority and Jurisdiction* Spiritual *and* Temporal *is derived from the King*; therefore all his subjects are *under his Tuition* and *Jurisdiction*.

*Sect.*25. I desire this may be a *little thought on*; for if the *Imposers of the Covenant* be as our *Law teacheth*, and as their *Oaths declare*, under the *Kings Jurisdiction*, and so have no power by Law to *bind themselves by an Oath* without *a new* Law, and *this* Law cannot be *made* without the *Kings consent*; as Mr. *Prin* doth *acknowledge* in his *soveraign power of Parliaments*, pag. 46, 47. *That the Kings assent is necessary to make Laws and ratifie, the King being the Head of the Kingdom and of the Parliament.*

And this Solemn *League and Covenant* being never *enjoyned* by any *such* Law, but by such who had no *power to bind themselves.*

I humbly conceive that we may *safely* without sin *declare, that it bindeth not me or any other*; for that which *in se*, in it self hath no *binding power, bindeth not any person whatsoever.*

*Sect.*26. Especially *considering* what Mr. *Perkins* saith further, *That an Oath bindeth not*, pag. 527. *of Conscience, when persons are not Sui Juris*, but are *under the power of another*, proving it out of *Numbers* 30. 3. *If a*

Woman

Woman vow unto the Lord, and bind her self by a bond, being in her Fathers house, &c. verse 3. *If her Father disalloweth her the same day that he heareth all her vows and bonds they shall be of no value, and the Lord will forgive her: The case is also the same when a Wife voweth, ver.* 7, 9.

Now I *humbly conceive* this was the *case* as to the *Covenant*, when it was *Imposed by part of the two Houses*, the *Father* of our Country so far *disallowed* the same, that in the *day* that he heard thereof, he *Issued out his Proclamation* against it from *Oxford*, and in his "Εικων Βασιλικη, after his *discourse* upon the Covenant, in which are so *many passages*, which laid together must needs *conclude* that he in no wise *consented to it*.

Sect. 27. That you may observe the *deep sense* that he had of his *subjects sinning* against God by *taking it*, after that he had, I say, given his *Judgment* in the *general* of it; that he reckoned it to be the *pawning of his peoples souls* to his *subjects of* Scotland, he doth *conclude* with this *prayer for us*; *To thee, O Lord, do I address my prayer, beseeching thee to pardon the rashness of my subjects swearing, and to quicken their sense and observation of those Just, Moral and Indispensable bonds which thy word and the Law of the Kingdom hath laid upon their consciences, &c. make them at length to consider, that nothing violent and injurious can be religious.*

Sect. 28. There is a fifth case, pag. 525. and that is this, *an Oath bindeth not if it be made of a thing that is out of our power. As if a man swear to his friend to give him another mans goods*; this I conceive may be applyed to the *case in hand*; to alter the *Government* of Church or State is not in our *power*, neither by the *Law of God* or the *Land*, we cannot do it without very *great injury* to others, as you have *learn'd*, and therefore to *endeavour* after it is a *sin*.

Sect.

*Sect.*29. And sixthly saith he, *If at first it were lawful, and after by some means becometh either impossible or unlawful*; for when it *becometh impossible, then we must safely think that God from Heaven freeth a man from his Oath*, which I think also is considerable in this case.

And, saith he, when it doth begin to *be unlawful*, then it *ceaseth to bind*; because *the binding virtue is onely from the Word of God*, which *bindeth* not to any thing *forbidden* in the *holy Scripture*, or that is *unlawful either* from the *Word of God* or the *Law of the Land*.

I beseech you consider, that if when an *Oath* whose *institution* by God is to be the *end of all strife*, shall have a *natural tendency* to the *maintaining* of *strife*, *division* and *contention*, to be the *occasion of wars* and *commotions* in the *Land of our Nativity*, to administer *matter* and *occasion* of *jealousie* in our Superiours, that while we *judge* our selves *bound in conscience* by an *Oath*, that we have taken to *endeavour* to *alter and change the Government* whether he will or no, *there can be no safety*.

*Sect.*30. Consider, I pray, whether in this *case an Oath*, which we have *apprended lawful* at one time, may not now begin to *grow unlawful*; because that the *word doth* forbid *resistance* of the *powers that are over us*, and doth *require obedience of us* for *conscience sake*; the contrary whereunto we do *exert* in our *endeavours* to *change the Government*, though we should never *be able to effect the same*.

*Sect.*31. And therefore upon all these *considerations*, which I now *offer to all peaceable spirits*, to you *especially* which should be the *Embassadours of Peace*, and should with *John* the *Baptist* be *Instruments* by your Ministry to *turn the hearts of children towards their Parents*; Let what I have *offered* as the judgment of that *Orthodox and Reverend Mr. Perkins*, who being *dead*, and so above all interest, yet *speaketh*, that as to the *not bind-*

binding power of an Oath, which I hope may prevail with you to *declare*, That you *hold* that there *lyeth* no *obligation upon you or any other person, from the Oath commonly called the Solemn League and Covenant, to endeavour any change or alteration of the Government of Church or State*; especially considering that, if I be not in a very *great error*, I have made it *appear* by the *Law of God* and *of the Land*, that it is an *unlawful oath*, and that it was *imposed upon the Subjects of this Realm against the known Laws and Liberties of the Kingdom*: Both which are to be declared also, and doubtlesse may very well be without sin.

Sect. 32. There is also another thing *particularly* to be *declared* against, required by the said *Act*, which I do hold *needful* to speak a word unto; though, I hope, but *very little*, if not at all *scrupled* by *Presbyterian Ministers or People*; and that is to *declare*, *That it is not lawful upon any pretence whatsoever to take up Arms against the King*; *and that I do abhor that trayterous Position, of taking Arms by his Authority against his Person, or against those that are commissionated by him.* But of this in the next Chapter briefly.

CHAP. VII.

That to declare, That it is not lawful upon any pretence whatsoever to take up Arms against the King; and that we do abhor that trayterous Position, of taking Arms by his Authority against his Person, &c. is very warrantable by the Law of God and of the Land.

Section 1.

THat this Declaration may be *chearfully* made by all *His Majesties subjects*, and *especially* the *most zealous haters of Rome and Popery*, and also may be *lawfully*

all made *without sin*, one would think there were no need to speak a word in that *behalf*.

But considering how much the *Reformed Protestant Religion* hath been *dishonoured*, how much the * Jesuites Doctrine of the *lawfulness of the Subjects taking up arms against their Prince*, hath of late years been too much *justified*.

* *Bilson*, the differences between Christian Subjection and Unchristian Rebellion, *Edit.* 1536. *lib.*3.*pag.*92.

I shall *write* a little more then I *intended*, referring the *Reader to more of this subject* in *Bilsons Answer to this Jesuitical doctrine*. *Bilsons subjection lib.*3. *pag.* 97. and so on.

*Sect.*2. That this therefore may *lawfully be declared*, that it is *not lawful upon any pretence whatsoever to take arms against the King*, &c. I argue thus:

That which is *unlawful by Gods Law* and of the Land *for me to do*, I may without sin declare to be unlawful.

But for subjects upon any *pretence* whatsoever to *take arms* against the *King* is *unlawful*; and therefore I may *declare* according to the Act.

Now that for subjects upon any *pretence* to *take arms* against the *King is unlawful*, *Rom.* 13.1. may serve for a Scripture-proof instead of many; *Let every soul be subject to the Higher powers, for there is no power but of God, and the powers that be are ordained of God*, vet. 2. *Whosoever therefore resisteth the power, resisteth the Ordinance of God, and they that resist, shall receive to themselves damnation.*

It is you see a *most dangerous sin* to *offend this Gospel-precept* by our *disobedience*, which commands and requires *subjection of every soul*. No persons of what *order* or *degree* soever, whether *Ecclesiastical* or *Civil*, but are to be subject to the Higher powers thereof; him, as the Apostle *Peter* doth acknowledge to be the su-

preme, the King whom the Laws of the Land doth invest with Supremacy of Jurisdiction in all Cases, and over all persons in his own Dominions.

*Sect.*3. But to *resist* the power, this is to *resist* the *Ordinance of God*; and therefore the *punishment* is *expressed* to be so *dreadful* to deter us from it. For they that *resist shall receive to themselves damnation*, instead of getting *dominion* over others, they shall receive *damnation to themselves*.

Whoever therefore *taketh up Arms* upon any *pretence whatsoever*, be the *cause* never *so good*, against the *supreme and higher powers*, must have his *commission* for it out of *Gods Word*, otherwise you see it is a *very great sin*: How contrary it is to *Gods Law* you may read more in *Bilsons Christian Subjection*. I having I hope said enough to *perswade to the lawfulness* of making this *Declaration*, from the *unlawfulness of taking up Arms* against the King upon any pretence whatsoever, it being so expressly *forbidden* to resist, *Rom.*13. 2. now he that taketh up *Arms* against his King *resisteth him*.

*Sect.*4. But further, I may *declare* it is not *lawful* upon any *pretence* to take *up Arms against the King*, because the *Law of the Land* forbids it, and maketh it to be *high Treason* so to do; Mr. *St. John's Speech* pag. 6. the words of the Statute are 25 *Edward* 3. *If any man do levy War against our Lord the King in his Realm, this is declared to be Treason.*

And so also is the *arising to alter the Religion by Law established*, 4 of *Philip* and *Mary*, not repealed if I mistake not.

These being the *known Laws* of the Land, such *Ordinances of men* to which we are to *yield obedience* for *conscience sake*, and for the *Lords sake*.

Therefore to *declare* that it is not *lawful to take Arms against the King is warranted*, and may be done with a *safe conscience*. *Sect.*

Sect. 5. And that we may *lawfully declare* that I do abhor that *trayterous position* of *taking Arms* by his *Authority* against his *person*, or *against* those that are *commissioned* by him; this is *agreeable to Gods word also*. The Scriptures, which command us to *honour the King*, 1 *Pet.* 3. *mean* his *Person* as well as his *Authority*; it is so *doubtless* in *reference* to our *natural Parents* whom we are *commanded* to *honour*, *Command.* 5. that we *honour their Persons* as well as their *Authority*, and therefore why not to our *political Parents*?

Further, if I am to *obey* those which are *commissioned* by the King as Supreme; That is, those that are *sent by him*; if this be *our duty*, 1 *Pet.* 3. Then to *take up Arms* against those that are *commissioned* by him is *sinfull* and *unlawfull*.

Sect. 6. To *affirm* therefore that the *Kings Authority* is *separable from his person*, and thus I may take *up Arms* by his *Authority* against his *Person*. It is *High Treason* by the *Law of the Land*, and therefore may well be declared to be a *trayterous position*. Sir *Edward Coke* in the 7. part of his *Reports* in *Calvins* Case saith thus, fol. 11. *In the reign of* Edward *the second*, *the* Spencers *the Father and the Son to cover the Treason hatched in their hearts, invented this damnable opinion: That Homage or Oaths of Allegeance was more by reason of the Kings Crown or Authority then by reason of the person of the King: upon which opinion they inferred those execrable and detestable consequences.*

First, *if the King do not demean him by reason in the right of the Crown, his Lieges are bound by Oath to remove him.*

Secondly, *seeing the King could not be removed by suit of Law, that ought to be done per Aspertes*, that is, by force.

Thirdly, *that his Lieges be bound to govern in aid of him and default of him.*

All which were *condemned* by two *Parliaments*, one in the Reign of *Edward the second* called *Exilium Hugonis le Spencer*, the other by the *first of Edward the third* chap. 2. all which *Articles* against the *Spencers* are *confirmed* by this last Statute: the Articles as I have read are extant in the Book called *Vetera Statuta*.

Sect. 7. Now if these things be so, what *manner of persons* ought we to be as to our *humiliation* for *what is past*, as to our *obedience* and *subjection* to the known *Laws* of the Land for the *time* to come, and as to our *satisfaction* in the *present case*, concerning the not *binding* power of the *Covenant*, and the *lawfulnesse* of *declaring* against the *taking up of Arms against the King*?

And thus now having turned my heart inside outward, and shewed you what doth satisfie *my conscience*, and may any other, I suppose as to the *lawfulness* of *declaring that I do hold there lyeth no obligation upon me or any other person from the Oath or covenant, to endeavour the alteration or change of Government*; and how the same is in it self an *unlawful Oath*, and *imposed* upon the *subjects* of this *Realm* against the *known Laws* and *liberties of this Kingdom*.

Sect. 8. I humbly conceive the *counsel* that was given by the Assembly of Divines in their exhortation to the *taking of the Covenant*, is absolutely *necessary* to be *followed*; which if I mistake not is this, *That if an Oath should be found, into which any Ministers or others have entered, not warranted by the Law of God and of the Land*, in this case they must *teach themselves and others*, that such *Oaths call for repentance*, not *pertinacy in them*.

I beseech you therefore, if there be any *consolation in Christ*, if any *comfort of love*, if there be in you any *compassion and mercy* either to *your own souls*, bodies, estates with their peace and prosperity; or likewise to all these great concerns of others which now lie at hazard by

you

your means, *think of these things* which I have laid before you.

Sect. 9. You *especially*, who do more *peradventure scruple* the *declaring* against the *binding power* of the *Covenant*, then many called *Independents* did long ago, calling it *an Almanack out of date*, or the *Scotch Hook*.

Be pleased to take *these things* into your *calm* and *Christian consideration*, you more especially who have not *corrupted* your *consciences* by the purchase and possessing your selves of any of the *Kings lands*, in Law called *Patrimonium sacrum lex terræ*, pag. 5. or the *Revenues* of the Church which is *sacriledge* so to do. Oh *take heed* that you drive not on the *designes* of those that we may *suspect* would fain *involve us again in blood*, that they might lick up again those *morsels* that they have been forced to *disgorge*.

Sect. 10. And let the great *concerns* of your *liberty*, and *opportunity* for the *exercise* of your *Ministry* for the *good of souls*, the great *doubtfulness at least* of what you *scruple*, as to the binding power of the *covenant* to alter *or endeavour a change in the Government of Church or State*. The assurance that you have to the *contrary* by the *Body politick* in this *present Act of Parliament*, prevail with you to *incline* to what I have here offered to you upon this *argument*, I have *prefaced* so much of the *integrity* of my *heart*, and the *sincerity* of my *intentions* in this *Discourse*, that I shall now leave it to your *consideration*.

Sect. 11. And because that I am apt to believe that there are some amongst us, that doe *scruple obedience* to the use of an *imposed form* of prayer, should this *scruple* of the *Covenant* be *removed*; this being greatly argued against by the *Author of the Temperate Discourse about Liturgies and forms of prayer*, &c. And also that there are others, that though they should yield to the *use of a*

Form, yet not the *Liturgy of the Church of England*, being affirmed by the *Authors* of *Plus ultra* to be *Tantum non the Mass-book*; by *Discourse of Liturgies* not to be used, *having been offered up to an Idol*, &c.

The Act of Uniformity requiring every Minister, pag. 77. to declare, *That they will conform to the Liturgy of the Church of England as it is now by Law established.*

Sect. 12. I shall through *Gods assistance* proceed, by answering what is *objected* by these two *aforesaid Authors*, make *evident* the lawfulnesse of *Conforming* to the *Liturgy of the Church of England*, as it is now established *by Law*; beginning first more generally with what is said by the *Author of the Discourse of Liturgies*; *a book* which I have heard *too much commended* by some I *much honour.*

And then *particularly* by removing what is said by *Plus ultra* against the *publick Liturgy*, as taken out of the *Mass-book*, &c.

CHAP. VIII.

That Uniformity in publick Worship, by obedience to an Imposed Form, is lawful.

Section 1.

COncerning *Uniformity* in publick Worship I have given a little touch before, speaking to the *term*; and as to its *lawfulnesse* the instance before given of the *benefit* thereof, *Christ* having made so gracious a *promise* to those that do *agree* together in prayer, that do *symphonise* therein, according to the *Greek* phrase, *Mat.* 18. 19. Πάλιν λέγω ὑμῖν, ὅτι ἐὰν δύο ὑμῶν συμφωνήσωσιν ἐπὶ τῆς γῆς περὶ παντὸς πράγματος οὗ ἐὰν αἰτήσωνται, ἔσται αὐτοῖς παρὰ τοῦ πατρός μου, τοῦ ἐν οὐρανοῖς. *Again I say unto you, that if two of you shall* agree *on earth as touching*

touching any thing that they shall aske, it shall be done for them of my Father which is in heaven. I say, it is very much *evidenced* thereby; for *our Saviour* in the very *infancy* of the *Christian Church* would never have given *encouragement* to such an *harmony* and *agreement* in his service, by making so *great a promise* to his *little congregation* as there he did, if it had not been *lawful.*

Sect. 2. And admit there should be no other *Text* in all the *New Testament* in express terms to *prove it*, yet if it be in any *generall Text* commanded or approved of, and it appear to be the *constant practice* of the Church under the *Old Testament* administration; then *doubtless* it must be of *Divine Institution*, the *Church of God* being still the same. Therefore *Uniformity* or an universal agreement in publick Worship is *lawful* to be *conformed* unto where it is *commanded.*

Sect. 3. I find in the *Church of God*, that in *Ezra* his time there was an *Uniformity* in publick Worship, *Ezra* 3.10,11. and that after the *Ordinance of David* King of *Israel*, 1 Chron. 16. 7,8. *They sung together by course*; there was a *symphony*, an agreement and *harmony* in their *Worship.* And this was done according to an *Act of Uniformity* set forth by *King David* very long ago; for in 1 Chron. 16. 4. *David he appointed certain of the Levites to minister before the Arke of the Lord, and to rehearse, and to thank and praise the Lord God of Israel*, with Instruments of Musick: and *verse* 7. then at that time *David did appoint to give thanks unto the Lord by the hand of Asaph and his brethren*, which were Choristers, and *Asaph* the chief Singer amongst them, as you may find in the Title to some Psalms of *David*: and in *ver.* 36. by *Davids appointment* the people were to be *uniform* also: when the Priest had said, *Blessed be the Lord God of Israel for ever and ever*; then were all the people to say, *So be it*, or *Amen*, and *Praise the Lord.*

Behold here *Uniformity* commanded or appointed by *David*, *practised* by the Church according to his *Ordinance* in the time of *Ezra*.

Sect. 4. In *Davids* practice in this place we may observe, that *Kings* may *command* about the *modes of Worship* and Discipline, to sing joyfully unto the Lord, and to glorifie him by *offering* of him *praise*; this hath God *commanded*. But as Mr. *Baxter* saith, *Five Disput. page* 406. *Whether we shall use the Meeter or any mellodious tune to help us or not; use a Musical Instrument, or the help of more artificial singers or choristers; these are left to our reason to determine of by general rules, which Nature and Scripture have laid down.* Now the Scripture layeth down, that this *mode* of *praising* God by *Instruments* of *Musick*, and the help of more artificial *singers* and *choristers*, may be lawfully appointed by the King, as we find in *Davids practice*, who appointed *the Levites with Musick*; which is the first time that I read of Musick in *Gods publick Worship* enjoyned, except in the Chapter *before quoted*.

Sect. 5. The like also may be said of the *time* and *place* for Gods Worship; though, as is said in *Five Disput. these are left to humane determination*, and accordingly by *King David* they were determined and *appointed*; *Asaph* and his brethren were to do this *every day*, ver. 37. the *times* in this day were *Morning* and *Evening*, ver. 40. and the place where was also *determined* by him, ver. 37. then he left them before the *Arke of the Lords covenant*.

And though none of all these *circumstances* in Gods Worship are *particularly commanded by* God, yet to shew how he *approved* of such things as no *sinful additions* to the same: I find that at the *Reformation of Religion* by the good *King Hezekiah*, where he also did command the *Levites* to worship *according to the Ordi-*

nance

nance of David. In the 25. Verse of the said Chapter it is said, that *Hezekiah appointed the Levites in the house of the Lord, with Cymbals and with Harpes, to praise the Lord according to the commandement of David and of Gad the Kings Seir:* It is said for the *commandement was by the hand of the Lord and by the hand of his Prophets*; so that what was *appointed* by the *commandement of David* is said to be done *by the commandement of the Lord*, he approving of the same.

Sect. 6. For as I do not find God any where *commanding* any of these circumstances of *Musick*, *Time* and *Place*, &c. So the *Spirit of God* would not I humbly conceive have *attributed* so precisely the *Uniformity* of the *Church* in *Ezra's* time, to be *according to the Ordinance* of *David*, if he had not been the first *appointer thereof*, and his appointment by *Divine approbation*, as you have heard, and generally submitted unto and observed in the Church of the *Jews*; for in *Solomons time* the same *mode* of *publick Worship* was observed with so very great *Uniformity*, that 2 *Chron.* 5. 13. in their singing of praise *they were but one, and made but one sound.*

And as they were *Uniform* in their *singing*, so the *Burthen* of the *song* was *one* and the *same form:* That which was in *Davids* time, 1 *Chron.* 16. 34. was in *Solomons* time, 2 *Chron.* 5. 13. was in *Hezekiahs* time, 2 *Chron.* 29. 30. and in *Ezra's* time 3. 11. *Even in the same words, He is good, for his mercy endureth for ever.*

This might be taken for a short *shred* of a *Doxology*, as *Gloria Patri*, &c. in the Common prayer, are by some I have read, but I am apt to think the *shortness* of that and other of our *publick prayers* are justifyed by the *brevity* of this *Doxology* and their *Uniformity* therein.

Sect. 7. That these and more then I have named tending to *Uniformity*, were not *determined by God* in the

Jewish

Jewish Church. I find the *Reverend* Mr. *John Ball* in his answer to Mr. *John Can*, bearing witness; whose *distinguishing* of *substantials* and *circumstantials* in Gods Worship, I desire may be well *observed* by those who have onely a *confused knowledge* in this point concerning the *sinfulness of addition* to Gods Worship, as you may find them in the first part of the said Treatise, pag. 45, 46, 47, 48.

To which purpose you shall find that amongst the *Jews*, who were commanded to make no *addition* to *Gods Worship*, and to do all things *according* to the *pattern of the Mount*; yet the said Mr. *Ball* doth affirm pag. 47. That though *their Synagogues, their Oratories and places of Worship throughout the Land of* Canaan, *the hours in Morning and Evening sacrifice, their course in reading of the Law, together with their sections of the same*, were not of Gods appointment: Yet all these things which tend to an *universal agreement* in the publick Worship of God, are by Mr. *Ball* acknowledged to be of *men*, and no *sinful additions*, though no where *commanded*.

Sect. 8. The like may be said, saith Mr. *Ball* pag. 47. of the *divisions* of the Chapters and Verses in our Bibles. "The phrase of speech and method used in "Prayer, Preaching, Administring of the Sacraments, "and the very words of Translation wherein the Scri-"ptures are read, and cannot be one and the same in "all Societies, and so are circumstances, how oft, at "what hour, on what day, in what place, the Pastor shall "Preach, which are particular determinations of the "Church, and so variable; This is when the Church "seeth it necessary.

But to be more *clear and satisfying* as to what I have propounded to speak to, as to the *lawfulness of Uniformity* by a form of prayer, &c.

I shall offer *further* a very *substantial argument* that I find in the *Five Disput.* 359. *Proving a stinted Liturgy is in it self lawful*, this saith he *is thus proved.*

Sect. 9. Atgument 1. *That which is not directly or consequently forbidden by God remaineth lawful; a stinted Liturgy is not directly or consequentially forbidden by God, therefore it remaineth lawful.*

"The *major* is *undoubted* because nothing *but a pro-*
"*hibition* can make a thing unlawfull, pag. 359. Now
"the *minor*, that a stinted Liturgy is not forbidden, we
"need no other proof then that no prohibition can be
"produced, *Five Disput. pag.* 361.

"If it be prohibited, it is either by some *especiall*
"*prohibition*, or by the generall prohibition of *not adding*.
"But it is by neither of these, therefore not at all. *Spe-*
"*cial prohibition* I never yet saw any produced, God
"hath no where forbidden a form of prayer, and the ge-
"neral prohibition of *not adding* extends not to it. For,
"first, it is the *Worship* of God which is the matter we
"are there forbidden to *adde*; but the *praying* with a
"*form* or without a *form as such*, are neither any part of
"the *Worship of God*, &c. Secondly, if *prayer* with a *form*
"be an *addition* to Gods *Worship*, then so is *praying*
"without a *form*, for God onely commands *prayer*; but
"neither commands a *form*, or that we forbear a *form*.
"Thirdly, undetermined mutable modes and circum-
"stances are none of the prohibited *additions*, *but left to*
"*humane determination.*

Sect. 10. Beloved, this *argument* is, as I said before, a very *good one* to prove the *lawfulnesse of a set or stinted forms of prayer*; and I desire heartily that the *Author* of the *sober and temperate discourse* against *Liturgies* and a *forms of prayer*, as well as against the *Imposition* thereof; and so all such who are *affected* with his *arguments*, *as it hinders the intention of our souls, and of the*

fervency

fervency of our spirits in prayer, would consider of this *arguments of Mr. Baxters* before said, and also of his *second argument*, pag.367. *of his third also*, *and of his fourth*, *which is*, *that Christ hath left his approbation of such forms by his own owning and citing them*, *by his thrice repeating the same words in his prayer*, which if it had been *any hinderance* of the *fervency* of our *spirits* in *prayer*, or limiting that spirit of *grace* or *supplication* which was in him above *measure*, he would not in his *Agony* have used the *same words* in his own prayer *three times*, as the Evangelists do *record*.

*Sect.*11. But, as I said before, besides the *usefulness* of the first *argument*, to prove a *stinted form of prayer* lawfull;

I shall crave leave to offer the same *argument* for to prove *obedience* to an *imposed form* of prayer, with an *Uniformity* in *rites* and *ceremonies* to be *lawful* also.

That which is not *directly* or *consequentially* forbidden by God *remaineth lawful*; *Obedience* or Conformity to the use of a *Form of Prayer*, with *certain rites and ceremonies* tending to *decency and order*, are not *directly* or *consequentially forbidden by God*.

The *minor* that proveth, that a *stinted Liturgy* is not *forbidden*, proveth also that *obedience* to a *stinted Liturgy* or form of *publick* or *common prayers* is not *forbidden*; and therefore *obedience* when imposed or required is *lawful*.

Besides which aforesaid *argument*, which doth *well agree* with *Mr. Balls* in answer to *Mr. Cans*, as you shall read hereafter; I desire you to consider whether that *Mr. Baxters* second *proposition* upon this head doth not *hugely corroborate* what I propound to speak *principally* to in this *case*, That *obedience* to an *imposed form* of publick prayer is *lawful*, viz. pag.365. *That a stinted Liturgy in some parts of publick holy service is ordinarily ne-*

cessary:

cessary: that is, excepting some unusual cases.

Sect. 12. "The parts of Worship where a set form is "necessary are, 1. Reading of the Word. 2. Singing "of Psalms. 3. Baptism. 4. The use of a form of Con- "secration and Administration of the Lords Supper. "5. The blessing people in the name of the Lord. "6. Ordinarily there should be somewhat of a form of "Confession of Faith. 7. If there be not a frequent use "of many of the same words, and so somewhat of a "form in Marriage, Confirmation, Absolution, Excom- "munication, *the danger will be more* then the *benefit* "by *mutation* will be. 8. And with some Ministers even "in *prayer*, a form, especially about the Sacraments, the "ordinary use of a form may be the best and fittest "way.

Now if in all these parts which I have extracted, First, the nature of the thing *sufficiently* proves the ordinary fitness of a *form*: Secondly, the constant practice of almost all Churches, if not all, is for it, &c. that in these parts of Worship there should be a form commanded: Then *obedience* to a form of prayer, and other Rites, &c. by the Text also quoted by *Mr. Baxter*, pag. 367. is lawfull.

Sect. 13. Now to *what* I have said *proving* the lawfulness of *obedience* to a form of prayer, and other Rites and Ceremonies not *forbidden*:

I desire it may be *considered*, that whether the *third proposition* in *Five Disput. pag.* 367. may not be *serviceable* to the end *I propose? That a form of prayer at some times may not onely be submitted to, but be desired, when the peace of the Church doth accidentally require it.*

Concerning which I shall onely say, that what I find there is very true, in the same page. *He is far from the temper of a Christian that sets so light by the peace of the the Church, that he would not use a lawful means for the procuring*

curing of it; *when* Paul *would become all things to all men to save some, and would eat no flesh while he lived, rather then offend his weak brother.*

Sect. 14. Doubtless if S. *Paul*, who while he was at his *own liberty*, was so wary of *offending his weak brother*, that he would eat no flesh while he lived rather then do so; he would if under the *command of his superiours* for the *peace* of the *Church* been *uniform* in Gods *publick worship*; for he was very much for *order* and for *peace* also.

And surely whoever is of the *temper* of a truly *self-denying* humble Christian, though of never such *elevated parts and gifts*, will for the *peace* of the *Church* conform to the use of that which is not onely *lawfull* in it self, but the peace of the *Church* doth *accidentally* require it. And how much *obedience* to the Act of Uniformity is the way to *unity* and *peace* I have shewed, even of that *peace* which tends, as is said pag. 368. *Five Disput. to the promoting of holinesse, to the saving of mens souls, the furthering of the Gospel, and prosperity of the Church in spiritual respects.* And as it is there said, *that a peace that undermineth and betrayeth these is not desireable.*

So that *non-obedience* that doth *betray* and undermine the *furthering of the Gospel*, the promoting of *holiness*, the *saving of mens souls*, and *prosperity* of the *Church*, is *dangerous* and *undesireable.*

Now that the *suffering* of the *Deprivation* from the *Ministry* of the Gospel hath its *direct tendency* that way, I leave to the judgement of every *unbiassed* and *unprejudiced* person.

Sect. 15. I might be large in the proof of this *point of Uniformity* by the *judgment of M. John Ball*, who was not onely very much for a *form of prayer*, & *obedience* to it, & for *obedience* to the *Liturgy of the Church of Engl.* as you

shall

shall hear hereafter; but did very much charge the *Brethren of the separation* with disaffection *to all set forms of prayers or Liturgies whatsoever*, part 2. fol. 8. accounting of all set forms of prayer as *humane inventions*, as *false, devised, idolatrous, Antichristian Worship, forbidden in the second Commandment.*

But I shall pass them all by, and *confirm* the *lawfulness of obedience* to things of this nature which have no command in Gods Word, as to circumstantials in Worship, by the example of our *blessed Saviour* who never *sinned.*

Which I chuse to do the rather, because that I have heard some say that they *could conform* if it could be proved that *Christ* did ever *conform.*

Sect. 16. Now that Christ did *conform* to the orders of the *Jewish Church*, not onely in *observing* some of their *Feasts* which onely were of *humane determination*, as the *Feast of Dedication*, not commanded by God, but also by *frequenting* their *Synagogues*, and observing *their modes of Worship.*

In *Luke* 6. 16. I read that our Saviour went into the *synagogue* on the Sabbath day, as his *custom* was, in which place he *conformed* to the *Ruler* of the *Synagogue*; an Officer no where *commanded* that we read of in the Scripture; there he stayed till the *Minister* delivered him the *Book of the Prophet Isaiah*, which probably was to be read that day by the appointment of the *Church*; and when he had read that *Section* he *closed* the *Book* and gave it to the *Minister.* And whereas he *stood* reading according to their *mode*, he then *sate* down and taught them by opening and applying what he had read unto them, saying, *This day is the Scripture fulfilled in your ears.*

Sect. 17. Now that *sitting* was their *custom* while they *taught* the people, appeareth to me, if I mistake not, by

by what our Saviour alludeth to, saying, *They sit in Moses Chair, hear them.*

Now our Saviour *conforming* to these things and many more, which might be *observed* by his *practice*, which were no where *commanded*, and he being one that never *sinned* at any time, though *wickedly charged* by the *Scribes* and *Pharisees* for the *largeness of his principle* and *practice*, contrary to their *narrow spirits*.

It is very *evident* that to *conform* to a form of prayer and other modes of Worship, not forbidden by God in his Word, is *lawful and warrantable*.

Sect. 18. Now because it may be *objected* that whatever Christ did, yet in the *Acts of the Apostles* or their *Epistles* we do not find any *forms of prayer, &c. imposed* by them upon any of the *Elders of the Church* in their dayes; which indeed is the *objection* of the *Brownists*, pag. 17. *And also of the Temperate Discourse*, pag. 147.

I shall give the *answer* of *Mr. John Ball* to it, pag. 17. which is very *considerable*, saith he pag. 17. "But a set "Liturgy might be in use in their times, though we "read not of it, for the Apostles set not down a Cata- "logue of all and every particular Order that was in the "Church, but give us a perfect rule and Canon of faith, "&c. And if there were no set Liturgy in their dayes, "yet for order a set form of prayer to be used in publick "is lawful, because it is in the number of things which "God hath not determin'd in his Word; and where "God hath not prescribed any form, there no form "must be esteemed any part of Gods Worship, or con- "demned as simply unlawful. *Observe his reason, I "pray you*, for as to call that holy which God hath not "sanctifyed is Superstition; so it is erroneous to con- "demn that as unholy or prophane which God allow- "eth, or is consonant to his Word.

Sect. 19. I beseech you consider of this, for if this *rea-*

son

sai were well *weighed*, and the answer that he giveth to *Mr. Cans argument*, that no *Worship is lawful*, but what Gods Word commandeth, were but well digested and received into our souls, it would give us *soon to see* the *insufficiency* of that *position* that is laid down by the Authors of *Plus ultra*, pag. 28. *That any action especially conversant about the Worship of God not undertaken in faith is sin, and faith hath no ground to stand upon but Divine Authority.* And also of this Argument against Liturgies by the *Temprate Discourse*, and also *how contrary Mr. Baxters argument* for the lawfull use of set forms, being not forbidden by *Deut.* 12.32. *Five Disput.* pag. 361. is to what is affirmed, *Petition for peace*, pag. 14. *The strict prohibition of adding to or diminishing from the things commanded by the Law-giver of the Church, Deut.* 12.32. *puts such a feare into the mindes of multitudes of Christs loyal subjects, lest by such additions or diminutions in the manner of his worship they should provoke him to displeasure, as will be a certain and perpetuall hinderance to any common unity and concord in such humane Impositions, of which many of the servants of the jealous God will have a continual jealousie.*

Oh Sirs, if what I now *offer* to your *view* from the *Scriptures*, the *example* of our *Saviour*, the *judgement* of *Mr. Ball* and *Mr. Baxter*, were but well *received* into your *understandings*, doubtless these *feares* and *jealousies* would soon *vanish*, these hinderances to *unity and concord* would not be *perpetuall*, but would soon vanish and *disappear*.

Sect. 20. I am apt to think that *if Ministers* would but *faithfully* distinguish, as *Mr. Ball* doth, and not be *guilty* of that which he chargeth *Mr. Can* with, in a matter of so much *weight*, *confound* things that *differ*, alledge Scriptures to little *purpose*.

Multitudes of *Christs loyal subjects* would be delive-

red from their *needless feares*, and be preserved, if I mistake not, from *needless sufferings*.

I am sure the *learned and judicious Calvin*, though he did not fully approve of the *Liturgy* of the *Church of England*, writing to the Brethren at *Frankfort* about it, as having in it many *Tolerabiles ineptia*, which might in charity, I suppose, be translated *Tolerable unfitnesses*, which yet I leave to the *learned*; yet he did not see so far into the *work of Reformation* as did some in *our dayes* that *petition for peace*, that would have *either form* of prayer left to the *Ministers choice*; but as I have before quoted, would have a *Form of prayer* imposed: Saith he in his Epistle to the Duke of *Somerset*, Lord *Protector* in the minority of *King Edward* the Sixth; *Quod ad formam precum & rituum Ecclesiasticorum, valde probo, ut certa illa extet, à qua pastoribus discedere in functione sua non liceat; jam ut consulatur quorundam simplicitati & imperitiæ, quam ut certiùs ita constet omnium inter se Ecclesiarum consensus; postremò etiam ut obviam eatur desultoriæ quorundam levitati, qui novationes quasdam affectant. Calvin. Epist. ad Protector. Angl.* As touching the *Form of prayers and Rites of the Church*, I approve very much *that it be set*. Observe by the way that he was for a *set form*; he did not look upon it as a *limiting* or an appearance of *quenching* the Spirit, to use a *set form*, but would have it *imposed* also; so that, saith he, *It may not be lawfull for the Ministers to depart or vary from the same*. The reasons why this holy man would have a Form of prayer imposed, I have Englished before, pag. 19. to which I refer you.

And he also was careful in *distinguishing* about matters of this *nature*, *Institut. lib. 4. cap. 10. sect. 30.* he *distinguisheth* in matters meerly *ceremonial* and *circumstantial* in the Worship of God, and giveth these *reasons* why *Christ* did not *prescribe particularly concerning externals*, of

of Discipline and Worship; that is to say, *why these things are not determined* by Christ the Law-giver of his Church, and therefore may be determined by Authority: First, *because that Christ foresaw these things to depend upon the occasions and opportunities of time, and how unlike it was for one form to accord with all Ages*: And therefore, saith he, *Hereupon we must have recourse unto the general rule, whatsoever the necessities of the Church shall require unto order and decency. Finally, he delivered nothing expresly, because that those things are not of necessity to salvation.*

Self. 11. It is worth the observing what he saith, that *externals* about *Discipline* and *Ceremonies*, they are not of *necessity to salvation*.

Let it suffice therefore, that our *sharp discords* and *contentions*, as Mr. *Baxter* saith, about *matters* of *mode* in Discipline and Worship, be no longer *cherished*; and above all not so *vigorously pursued* as to lose the *liberties* of your *Ministry* in this *quarrel*: and if the *reasons* of Mr. *Calvin* aforesaid be well *considered*, I should think might *prevaile* that way. Christ, he *delivered nothing expresly* for or against the *external circumstantial modes of Worship* and *Discipline*, because that these things are not of *necessity* to *salvation*. And will any of you *conclude* them of such *necessity* to *salvation*, as that you will rather *expose* the *salvation* of the *souls* of many of *Christs loyal subjects* to *danger* through the *deprivation* of your *Ministry*, then *yield obedience* to such commands of your *Superiours* as are not *countermanded by Christ*?

Surely, if this be not an *appearance of a very great sin*, to make our selves more *wise* and more *holy* then *Christ* the *Law-giver* of his *Church*: If this be not, as Mr. *Ball* saith in this case, to *condemn for unholy* or prophane that which *Gods Word alloweth*, and is *consonant* to his word, though it be not *precisely commanded*, and *consequently superstition* and Will-worship. Hear further what Mr. *Ball* saith, pag. 464. art. 2.

Sect. 22. To *place Necessity, Holiness and Worship in these circumstantial things, when they be not determined or commanded by God, this is Will-worship and superstition.*

This I humbly conceive is *affirmative superstition*; but when *Uniformity* in Worship shall be *commanded*, not as having an *intrinsecal holiness* therein, as *necessary to salvation* in it self as a *substantial* of *Gods Worship*, but as Mr. *Calvin* saith onely for *order and decency*; that is, for *Uniformity* for a *general agreement* in Gods publick Worship and Service, and that men may *know by what rule* they are to be *guided* as to the *externals of Worship*, which are the very reason *given* in this very *Act of Parliament*, pag. 71. then till I am *better informed* that *superstition* lyeth in *not conforming*. For if I mistake not there is a *negative superstition* and *Will-worship* lying in *touch not, taste not, handle not, pray not in this or that form, observe not this* or that *rite*, for *this is sin*. I say so too, if you *shew* me where *forbidden*, but Mr. *Baxters Five Disput.* hath *sufficiently* proved a *limited form lawful*, as being no where forbidden, to which I *again refer you.*

Sect. 23. I have been the larger upon this, because that I humbly conceive that if *Christians* did but see their liberty and know but their *duty*, how would all those *black chains* by which we lie bound under, *perplexing unnecessary scruples* and soul-*saduing fears fall* off from us? How would we then *serve the Lord* with one *shoulder*, *disappoint* the *hopes* and *expectations* of the *devil*, that *man of sin* the *Pope* and all his *adherents*? and doubtless we should *find* what our *gracious Soveraign* propounds in the *enacting of this Law*, *Religion propagated, and the peace of this Land established, which all good men desire.*

Sect. 24. Now *knowing* that it may be *objected* by some who are *peaceably* minded; that though they are *satisfyed* as to the *lawfulness* of their *obedience* to the use

of a *publick form* and some *certain Rites for order and decency*, yet they do very *much scruple conforming* to this *Book of Common prayer and Administration of the Sacraments*, to which they are *enjoyned* by the *Act* to declare their *unfeigned assent* and *consent*, pag. 73. and *promise* they will *conform* to the *use thereof*, pag. 77.

I shall proceed through the *assistance* of the *spirit of Truth*, to *offer* to you what are the *grounds* which satisfie my *conscience* in this case following, and I hope may satisfie all that love the *Truth and Peace*.

CHAP. IX.

The Vindication of the Common Prayer of the Church of England, *by Mr.* John Ball, *from the aspersions of the Old Brownists, and the Authors of the* Temperate Discourse *and* Plus ultra. *The lawfulness also of Conformity to it, with its Rites, proved by* Bishop Jewell, Martin Bucer, *and others.*

Section 1.

IT is without all doubt very *desirable* to all persons whom *God* hath *blessed* with a *being* in this *Kingdom of England*, where the *Gospel* hath shined upon us for so many years since the *Reformation* of Religion; from the *Idolatries*, *Errors* and *superstitions* of the *Church* of *Rome*, to be *assured* that the way or *mode* for the *publick Worship* of *God* be *reformed also*.

Concerning which, in the *satisfying* of my self, I have observed that *two sorts* of persons have made their *objections*. First, such as have *condemned* the common and *publick Liturgy* of the Church as *sinful* and *Idolatrous*, because taken out of the *Mass-book*, &c. Some only as *symbolizing* with the *service* of the *Romish Church*. Of the former sort were the *Brownists* of old, the later the

wiser sort of the *Non-conformists*, both *formerly* and at this *present time*; who do therefore presse a *necessity* of a further *Reformation* thereof, as appeareth by the *Discourse of Plus ultra*, and by the *desires* of those persons that were commissioned to *advise* about the *Liturgie*, &c. who thought no *Reformation* like the *laying aside the old one* as to *themselves*, and the making a *new one* in its stead, to be left unto the *Ministers liberty* to *chuse* which they *would* use.

Sect. 2. I shall therefore for the *clearing* of the *lawfulness* of our *obedience* to the use of this *Liturgie* of the *Church*, *present* and lay before you the *objections* against the *Liturgie* of the Church of *England* by the *English Brownists*, by which also the *Authors of the Temperate Discourse* and of *Plus ultra* may *see* who they do *symbolize* withall, and how much *mistaken* I suppose they are, *who say*, the *cause* of the *Non-conformists hath been long ago stated at the troubles of* Frankfort, *and hath continued the same.*

Sect. 3. That which is laid to the *charge* of the *English Liturgie* is this, by those called the *Brownists*, I find in the second part of the Mr. *Balls* answer pag. 4. *The whole form of the Church service is borrowed from the Papists, for none can deny that it was culled and picked out of the Popish Dunghill, the Mass-book, full of all abominations; from three Romish channels, I say, it was raked, the Breviary, the Ritual and the Mass-book, mentioned by the Sober Discourse*, pag. 21. and *Plus ultra*, pag. 17. with much earnestness affirms, that the *English Liturgie* is *Tantum non* the *Romish Mass.*

Now to *vindicate* this *mode* of Gods Worship in the *English Church* from this *charge*, and so consequently to give us to *apprehend* that we may *lawfully declare conformity* to the use thereof; be *pleased* to take notice of *Mr. Balls* answer pag 6.

Sect.

Sect. 4. That which you alledge against the *English Service-book* in *particular*, you intend against all *set forms of prayer* or *stinted Liturgies whatsoever*, &c. to pag. 8. and there saith he further, It is true, the "Non-"conformists say that it was in a great part picked and "culled out of the Mass-book; but it followeth not "thence, that either it is or was esteemed by them a de-"vised or false Worship, for many things contained in "the Mass-book it self are good and holy. A Pearl may "be found upon a Dunghill. We cannot more credit "the man of sin then to say, that every thing in the "Mass-book is devillish and Antichristian; for then it "should be Antichristian to pray unto God in the me-"diation of Christ, or read the Scriptures, to professe "many fundamentall divine Truths, necessary to salva-"tion, pag. 9. Our Service was picked and culled out of the Mass-book you say, and so it might, and "yet be "free from all fault and tincture, from all shew and ap-"pearance of evil; though the Mass-book it selfe was "fraught with all manner of abominations. For if An-"tichrist sit in the Temple of God, and professe himself "the servant of Jesus Christ, of necessity some Treasures, "Riches and Jewels of the Church must be gathered in-"to his Den, which being collected, purged and refined, "might serve to adorne the chaste Spouse of Christ. "Neither in so doing doth the Church honour Anti-"christ, but challenge her own right; if she retain ought "that belongeth to Antichrist, that is her stain and bla-"mish; but the recovery of that which Christ the King "of his Church hath given as her wealth and ornament, "must not be imputed a fault.

Sect. 5. Further saith he pag. 9. "If it be wholly "taken out of the Mass-book, how cometh it to have "those things which are so directly contrary to the "Mass, that both cannot possibly stand together? In

" our Book of Common prayer we pray to God onely
" in the mediation of Jesus Christ, and in a known Lan-
" guage, we profess that Christ by one Oblation of him-
" self, once for all, hath made a full, perfect and suffici-
" ent satisfaction for the sins of the whole World; that
" he hath commanded a perpetual remembrance of his
" Death and Passion in that Ordinance of the Supper;
" and that the Sacrament is to be administred in both
" kinds, the Minister and the People to communicate
" together: Were these things taken out of the Mass-
" book? The Church of *Rome* joyneth the two first
" Commandments into one, or taketh away the second,
" thereby to cloak their Idolatry in the worshipping of
" Images; but the Common prayer book of the Church
" of *England* divideth them into two, therein following
" (two of the Fathers at most excepted) all Antiquity,
" and setteth down the words of the second Command-
" ment at large. The Church of *Rome* teacheth, that
" in the Sacrament of the Eucharist the body and blood
" of Christ is received and eaten carnally, that as much
" is received in one kind as in both, and that in the Mass
" Christ is offered up as a propitiatory unbloudy sacri-
" fice for the sins of quick and dead; but the Common
" prayer book of the Church of *England* teacheth ex-
" pressly in the form of administring that Sacrament, that
" spiritually by faith we feed on him in our hearts, eat-
" ing and drinking in remembrance that Christ died
" and shed his blood for us. In the Mass the Priest recei-
" veth alone, the people standing by and gazing on
" him; but the Minister and people are appointed with
" us to communicate together, according to the Insti-
" tion of Christ, and the practice of the primitive
" Church. We make the Communion of the Eucharist
" purposely a Sacrament; they a Sacrament and propi-
" tiatory Sacrifice. They celebrate at an Altar; we at

"a Table, according to the example of our Saviour "Christ, his Apostles, and the Primitive Church in the "purest times. We pray for the living; they for the li-"ving and dead. And if these be not points directly "contrary to the *Roman* Service, *Rome* is much depar-"ted from her self.

Sect. 6. I have been the *larger* in the *transcribing* of this most *singular vindication* of the *common prayer book* by this *judicious & learned Mr. John Ball*, to the end that such *good people*, who, as the *Author of the Treatise of Liturgies* saith, can by *no means be reconciled* to the use of it, as *being an Idolatrous Service*, may here see the *vast difference* between the *Mass-book* and our *common prayer*, and be brought to *love* and *like thereof*.

And that such *Ministers* as *profess* by the said *Author*, that when *their people* come to them, and say to them, This *common prayer* was taken out of the *Mass-book*, will you *read it?* they know not what to *say*; may be furnished with such an *answer*, as by Gods blessing may be not onely very *informing*, but *reforming* also.

And that such *Ministers and People* that doe *feare* that by this *Act of Uniformity*, which requireth a Declaration from every *Minister*, that he will *conform* to the use of the *common prayer book*, and that he doth assent and consent thereto; that all this *conformity* required is but preparatory to *Popery:* may by a diligent *comparing* and considering of what *Mr. Ball* hath published, be *quieted* in their *mindes* about their *fears* in this thing. Mr. *Ball* saith expressly, pag. 9. *That there are such things in the common prayer, such Doctrines there taught, and such practises there enjoyned, that are so directly contrary to the Mass-book, that both cannot possibly stand together.*

Sect. 7. And that I may the further *corroborate* your minds in this *particular*, I humbly desire that the further

insi-

insinuations of the displeased Ones with the *common prayer*, as being but the *English Mass*; and as is affirmed pag. 5. that one Dr. *Carrier* a dangerous *seducing Papist* should say, That the *common prayer*, and the *catechisme* in it contained, *hold* no point of *Doctrine* expresly contrary to *Antiquity*; that is, as he explaineth himselfe, *the Romish Church*; onely hath not *enough* in it: may be *removed* not only by what I have already *transcribed*, out of *Mr. Ball*, but also from what *followeth* in answer to the *Brownists* charge against the *common prayer* by this *Carriers* judgement beforesaid.

Saith this *reverend* person, pag. 11. *Carriers pretence in that particular is a meer jugling trick, that he might insinuate a change of Religion might be made amongst us without any great alteration; which is as likely as that the light should be turned into darkenesse, and not be espied; if many points of Popery be not condemned expresly in the catechisme or Service-book, &c. yet so many points are there taught directly contrary to the foundation of Popery, that it is not possible that Popery should stand if they take place.*

Sect. 8. How much therefore it concerneth all *zealous haters of Popery* to take heed of their *contempt* of the Service-book and Catechisme therein contained, and to take heed of such a *Reformation* thereof, as should take this form of Common prayer, Catechisme, and manner of *celebration* of the Lords Supper out of *the way*, may appear by what is so *confidently* and *rationally* affirmed, if it be seriously *considered*, that it is not *possible that Popery should ever stand if they take place amongst us*, pag. 11.

That I may further *shew* how unlike it is that the *Reader of the Missale Romanum, &c.* or the *comparer of the Rituale Romanum, &c.* with the *printed common prayer Book* of the 5. and 6. of *Edward* the 6. or this *our English Liturgy* as it is *commonly put to sale*, shall find

find *but very little* but what *is to be found in the Masse-book in Latine; Discourse of Liturgies*, pag. 1, 21, 22.

I shall desire what is further *alleadged* by *Mr. Ball*, may be seriously laid to heart; saith he to such who speak in the language aforesaid, pag. 11. *It is more proper to say the Masse was added to our Common prayer book, then that our Common prayer was taken out of the Masse-book; For most things in our Common prayer were to be found in the Liturgie of the Church long before the Masse whereof we speak on was heard of in the World, and the Masse was patch'd up by degrees, and added to the Liturgie of the Church, now one piece and then another, so that the ancient truths and holy Liturgies were at last stained with the Idol of the Masse, which was sacrilegiously thrust into them.*

Sect. 9. And that the *Reverend Bishop Jewell* so much *magnified* by *Plus ultra*, as a *greater friend* to his *design*, was a *great friend* to this *truth* laid down by *Mr. Ball*, you may find in his *defence of the Apologie* of the *Church of England*, upon the occasion of *Hardings* challenging the *Church of England* with *changing their Communion book so often; replies by retortion*, that it was their crime to be *guilty of chopping* and *changing* of the *Church Liturgie*, and not they, saith he, pag. 198. *If thou wilt read the often changes and alterations of the Masse, read I beseech thee* Platina *and* Polydore Virgil, *concerning the same, and there shalt thou find how, and by whom, and on what occasion, and in what processe of time all the parts of the Masse were pieced and set together.* So that it is more *easie* to observe how *Bishop Jewell* and *Mr. Ball do agree* in their *judgements* about the *Masse* and *Common prayer book*, as you shall read hereafter, then that *Bishop Jewell* and *Plus ultra* were both of *one mind* as to the matters in *controversie*.

Sect. 10. But I shall go on further in shewing that the

the *Common prayer of the Church of England* is not *Tantum non the Romish Masse*, saith *Mr. Ball* pag. 11. "The prayers and truths of God taught in the Com-"mon prayer pertained to the Church as her Preroga-"tive, the *Masse* and the abominations belonged to the "man of sin; and if a true man may challenge his goods "which the thief hath drawn into his den, the Church "of God may lawfully lay claim to these holy things "which Antichrist hath unjustly usurped.

And that the *Church of God* may *lawfully* make use of those *forms of prayers* recovered as it were out of their *den*, behold the *reverend Mr. Ball* bringing the same *quotation* out of *Bishop Jewell* for to *prove* it, as *Plus ultra* doth to prove it *altogether unlawful*. Bishop Jewells Sermon on *Joshua* 6. 1, 2, 3. *The things that may be reserved*, viz. *in the destruction of* Jericho, *must not be dust, or chaffe, or hay, or stubble; but gold, silver, iron and brass: I mean they may not be things meet to furnish and maintain superstition, but such things as be strong, and may serve either directly to serve God, or else for comelinesse and good order. Mr.* Ball *in the margin of* pag. 11. part 2.

Sect. 11. In *Plus ultra*, pag. 28. you will find this *quotation of Bishop Jewell* is brought to *prove* that *all ceremonies* are *superstitious*. But that it is most *grievously wrested* and mis-applyed, as are most of his *quotations* out of *Jewell*, in his discourse will *appear*, by that which *Mr. Ball* hath set down *honestly*, and the other *altogether omitted*.

For though *dust and chaffe, hay and stubble* at the *destruction of* Jericho might not be brought into *the Lords treasury*, that is, *such things* as were *meet to maintain superstition*; yet such *things* as *silver and gold*, such things as be *strong* and may *serve directly to serve God*, or else *comelinesse and good order*.

These things in the *judgment of both* Jewell *and* Ball, which

which are ſtrong and may ſerve directly to *ſerve God by*, or elſe for *comelineſs and good order*.

Theſe holy things *Mr.* Ball *ſaith*, *pag.* 11. Antichriſt *hath* unjuſtly uſurped, *the Church of God may* lawfully lay claim unto.

And therefore if our Book of Common prayer *ſaith he*, pag. 12. pleaſe the Papiſts, *it is but* in ſome things, *wherein* in reverence *to* Antiquity *we come too* nigh them in ſome Rites and Ceremonies. *But with the* ſubſtance *of the* miniſtration *it ſelf they cannot be* pleaſed, unleſſe *they will be* diſpleaſed *with their* own ſervice, *and will* renounce their own Religion.

Sect. 12. Surely, methinks the *judgment* of this *learned and moderate man* might very much *defend* us againſt not onely the *fear of Popery*, he having affirmed that the *Papiſts cannot be pleaſed with our Book of Common prayer* as to the *ſubſtance* of its *Miniſtration*, unleſs they will *renounce their own Religion*;

But may cauſe ſuch a *day-break* of light to *ſhine* upon ſome of our *underſtandings*, as that we may be perſwaded that it is *lawful* to declare they will *conform* to the uſe of the Common prayer of the Church of *England*, it being no falſe and *Idolatrous Worſhip*, as too many might apprehend from what hath been within this year or two written to *exaſperate* mens minds *againſt it*.

But that I may make the *lawfulneſs* thereof to appear more *evidently*, I ſhall proceed to conſider of the *Engliſh Liturgie* and *ceremonies*, as they are by ſome *apprehended to ſymbolize* too much with the *Maſs-book*, and being too like the ſame, and that therefore upon this *account conformity is unlawful*, it being abſolutely affirmed, *Plus ultra*, pag. 30. *We ſay it is unlawful for the Church of England to retain either in Doctrine, Worſhip or Diſcipline, any conformity to the Church of Rome.*

Sect. 13. I do *profeſs* before the *ſearcher of all hearts* our

out of *any desire* to abstain from all appearance of evil. When I first saw this Book, I desired to take *great notice* how this *Authority* did by the *authority of the* Scriptures convincingly prove the same. For to *conform* to the *Doctrine of the Church of Rome* is doubtless *unlawful*, to conform to the Worship and *Discipline of the Church of Rome, in statu corrupto*, in that state wherein it was before *Reformation*, and is now in at this present time, is *sinful and unlawful*.

But that to *conform* to the *Common prayer book* of the *Church of England*, and those few *retained ceremonies*, because that they *symbolize* with the *Church of Rome*; That this should be *sinful* and *unlawful*, notwithstanding so confidently affirmed, I leave to the *determination* of the wise and learned upon the *examination of the proofs* of *Plus ultra* for the same.

Sect. 14. I do find indeed that *Mr. Ball* doth speak to this *purpose*: *That if any have mistaken the book of Common prayer, because that it hath too much likelihood to the Mass-book*, he saith, *that hath not been the judgement of the Non-conformists alone, others have said and written so much that never condemned the use of the book, or all things therein contained*, pag. 9.

From whence I *observe*, that there is a great deal of *difference* between the *disliking of a form* that doth in something as is supposed *symbolize* with that *form* that is in a *corrupt* Church, and the *condemning* of it as *sinful* and *unlawful*, as *Plus ultra* doth: And yet that I may deal *faithfully* before I come to *speak* to the *arguments of Plus ultra*, I think I should do a *good work* tending to our *healing*, if I should *offer* but some *honest inferences* from Mr. *Balls conclusions* and *concessions*, that may take off that *dislike* may be in the *minds of men*, which may *hinder* an *unfeigned assent* and *consent* in declaring their conformity.

Sect.

Sect. 15. For it being *granted* that *a form of prayer is lawful*, and this of the Church of *England* so much *vindicated* as you have *heard*, and may find further in pag. 3. where *Mr. Ball* saith, that the *Non-conformists can prove the Religion and the Worship of the Church of England to be of God, and that by such plain Texts of Scripture, against which the gates of hell shall never prevail.*

I humbly conceive that the *offence* taken at *its too much likelihood* to the *Mass-book*, pag. 9. may be *taken away* by the *very reason* that *Mr. Ball* giveth for the time, pag. 12. which he saith is *in Reverence to Antiquity*. To avoid the imputation of *novelty* in a Church it is *necessary* to keep to *those externall modes*, as to *phrases of speech* and *rites for comelinesse* in Gods Worship which have been *most ancient* in the Church.

But if this do it not *sufficiently*, deferring to answer what I find *alledged*, but not proved by *Mr. Ball*, pag. 7. *exceptions against the said book*, as in some points *disagreeing with Gods Word*, pag. 7. for which they judge it *unlawfull to subscribe* as agreeable to the Scripture, which doubtless may *lawfully be done* by *Mr. Balls* own Doctrine.

Sect. 16. I say, *forbearing* to speak *further* to these *particulars*, being but the same *objections made by Mr. Josias Nicholls* and other *Non-conformists* long before, which I shall *through divine assistance* speak more *particularly* to in the next Chapter.

I shall desire that what *Mr. Ball* doth *declare* in the name of all the *Non-conformists* to his time, that did *judge the book in the form* thereof so *nigh* the *Papists*, pag. 15. may be considered, who saith, *that herein they shew but what they judge most convenient, not condemning the book for the substance thereof.*

So that some of the *Non-conformists* of our time are

gone

gone much beyond this pious and prudent *man*, who *upon this argument* doth but *onely shew* what was the *judgment* of the *Authors* of the *Admonition*, and others in this case, that it was not *convenient* to use a form *so near* the Papists; but he saith no such thing himself, being more wise then to *judge* in a case already *determined* by the Law of the Land, which God had not *determined* against by his Law in his Word.

Sect. 17. But though Mr. *Ball* is so *modest*, yet Mr. *Plus ultra* is more *magisterial*; who, as you have read out of the place *before quoted*, affirmeth that it is *unlawful for the Church of England to retain any conformity to the Church of Rome in Worship or Discipline*. Come we therefore to *examine* his *grounds* for it, pag. 30. And *because we know* (from whence I *observe* many *heads* were *laid together* to *form* this *argument*) *this will hardly down by any reasons we can lay before you, we shall commend this argument to you under the credit of your right learned Prelate* Jewell, *please you to peruse*, pag. 325, 326. *of his Defence*; *The learned and godly men, at whose Persons it pleaseth you so rudely to scoffe*, saith Jewell to Harding, (*Mr. Doctor*;) Harding *used to scoffe at* Calvin *and* Zuingliús, *and to upbraid* Jewell *with them*; *that refuse either to go in your apparel, or otherwise to shew themselves* (*note Sir*!) *like unto you, have age sufficient, and can answer for themselves: notwithstanding thus much I'le say in their behalf, neither do they commend any manner of apparel as holy, nor do they condemn any apparel as unholy; they say not therefore that the apparel is either holy or unholy, but they may truly say, the same apparel on your part hath been foully abused to filthy purposes; they may justly say, they would not gladly in any appearance shew themselves like unto them that have so untruly and so long deceive the world: and herein they are not without sundry authorities and examples of the godly Father St.* Austin *and* Tertullian, &c. *Sect.*

Sect. 18. Now because I observe that by these *quotations* he would make *others* to apprehend that Bishop *Jewell* was of his *mind*, I shall *crave leave* to *shew him*, or others that have *been deceived by him*, how much they *are deceived themselves*, in bringing this *learned* and pious *Prelate* to be the *prover* of their *assertion*: And that I may clearly evidence this, I shall present you with the occasion of these words before quoted.

The *Church of England* in their *Defence* of the *Reformation* from Popery, amongst other things in their *Apology mentioned*, pag. 322. charge the Papists, *That some of them did put a great holiness in eating fish, and some in eating of herbs, some in wearing of shoos and sandals, some in going in a woollen garment, some in a linnen, one called black, some white.* This I observe to be the *doctrine* of the *Church of England*, that to put *holiness* in a *black woollen garment* or a *white linnen* one, this is *superstition.*

Now to this *charge Harding* faintly replyed, That they did put no *great holiness* in *linnen garments*, black or white: To which *Bishop Jewell* answereth, pag. 324. But withall *Harding* having by *recrimination* charged the *Church of England* with the *divisions* that were amongst them even in *those dayes* by the *Non-conformists then*; for it is not with *Calvin* or *Zuinglius* that he doth *upbraid* the *Bishop* there, but they were such persons as would not *weare Gowns* with a *Typpet*, &c. but as he there saith, *Night-gowns* of the *most Lay-fashion* to *avoid superstition. These things are indifferent, and may be yielded unto, saith the one Sect. They be the Popes rags, and may not be worn, saith the other Sect. And therefore they will rather be justly put from that which justly they cannot keep, then yield one jot; neither Her Majesty's commandment; nor their Metropolitans decree they care for; they had rather seem to the people, whom they use for their claw-backs.*

and to whose judgement they stand or fall stout Champions of their own Gospel, then meek followers of Christs Gospel; such mighty Sampsons, *such constant* Laurences *your folly Gospel breedeth.* Defence of the Apology, part 3. pag. 323.

Sect. 19. Now in answer to this the *Bishop* maketh this *reply quoted by Plus ultra*, savouring of very much *wisdome* and *charity*; *saith he, the persons at which you so rudely scoffe, that refuse to go in your apparel, or otherwise to shew themselves like you, have age sufficient, and can answer for themselves*; (*he maketh no Apologie for them*:) *Notwithstanding thus much I say in their behalf, neither do they commend any manner of apparel as holy*, neither do they *condemn any apparel as unholy*, &c.

Here, before we go any *further*, I desire that these particulars may be *observed*;

Sect. 20. First, that *Non-conformity* to these *matters* of *apparel*, and such like *indifferent things* is *matter of scorn and reproach* to the *Reformed* from the *Papists*, and hath been so for these *many years*.

Secondly, that those persons that he would *vindicate* from *Hardings revilings*, he could do it onely in this; *That in those dayes that he could say onely* so much for *them, that they did not condemn a Gown or Surplice as sinful or unholy*.

Thirdly, that *therefore why these should refuse* to wear *such apparel*, and thereby give *occasion* to the *Papists* to *charge* them with *disobedience* to the *Queen*; he onely saith, *that they have age sufficient, and can answer for themselves*.

Though as it followeth, *They may truly say, that this same apparel hath been foully abused to filthy purposes, and they may truly say, they would not gladly in any appearance shew themselves like unto them, that have so utterly and so long abused the world*.

Now

Now that by this part of the *quotation Bishop Jewel* doth not *argue* against the use of the *Gown, Surplice,* and such like *apparel*, as *symbolizing* with the *Papists* because they did wear such; and that therefore they were to be *justified* that did *refuse* to wear onely upon that score. It *appeareth* thus, by observing that the thing which was chiefly urged in the behalf of the *Nonconformists*, that they would not *gladly* in any *appearance* shew themselves like them that had *abused* these *Vestments* to *foul* and *filthy purposes*; so that his argment is not against the *use*, but the *abuse* of these garments, by which they had so long abused the *world*.

Sect. 21. That I may help my weak Christian friends to understand this, be pleased to take notice that the main thing wherein the *Papists* did *deceive* the *world* as to *Priests apparel* was this, that they did *possesse* them with this *superstitious opinion* of *inherent holiness* in them, and very *greatly merited*. *Aquinas* himself affirmeth that the *wearing of Francis or Dominicks Cowle hath power to remove sins as well as the Sacrament of Baptisme: and Bishop Jewell* tells us, pag. 324. that the *Popish Bishops in hallowing the Priests Vestments pray, that he wearing this holy vesture may deserve to be shielded and defended from all assaults of the wicked Spirit.*

Now in this sense the *Conformists* and *Non-conformists* might *justly say* that this *apparel* hath been *abused* to *foul and filthy purposes*; for the *Priests* would get a considerable *summe of money* of such as they had *deluded* with these *opinions* for a *Fryers Cowle* to be *buryed* in, as that which would keep them out of *Purgatory*; well therefore might the *Bishop* say in their behalf, *that they would not gladly shew themselves like unto them in the wearing of that apparel.*

But why they would not *wear* such and such *garments* which they did not *condemn* as *sinful*, why not a *Gown* or

a *Cassock* made after the *fashion* of a *Minister* in the *Church of Rome*, when *indifferent* in it self? Why they cared not for her *Majesties commands* and their *Metropolitans decrees* in this case, I suppose the Bishop meaneth they are *of age, let them answer for themselves*; he had nothing it should seem to speak in their defence of this *practice*.

Sect. 22. By all which I humbly conceive that it may *appear*, that it is not the *wearing* of a *Gown*, or *Surplice*, or *Cassock*, whereby a person of one calling is *distinguished* from *another*; and also for the use for which *Aaron* (*Exod.* 28. 40.) and his *Sons* wore *Cassocks*, or *Coats* and *Girdles*, viz. for *comelinesse* and for *beauty*; though they should be made after the same *fashion* that the *garments of Popish Priests* were, if they be *grave*, *sober* and *decent*: But the placing of *holinesse* in them, and the *abusing* of the *people* by them, this was the evil in them that *Bishop Jewel* doth *condemn*, but no the *use* of them.

This Reverend Prelate you may observe speaketh confidently of the *Non-conformists* of his time, that as they did not *commend* Ministers garments as *holy*, so they did not *condemn* them as *unholy* or sinful.

And were the *Non-conformists* of these *times* but of the same *mind*, that they did not *condemn* a *Cassock* or a *Surplice* as *unholy*, and that it were no *sin* to *wear* such *vestures* when commanded, the case would soon be *resolv'd*, that to wear a *Cassock*, *Surplice*, *Gown*, *Canonical Coat*, &c. were *lawful* for *distinction* sake and *decency* in Gods Worship.

Sect. 23. And thus now having *shewed*, though somewhat at *large*, the true scope of the *place* brought by *Plus ultra* to prove his *argument* by in pag. 30. and that it *proveth* no such thing for which he doth *produce* it:

I shall onely shew how much he is *mistaken* in the *reasons* that he giveth, why the Church of *England* ought

ought to *reject* conformity to the Church of *Rome* in matters of *Worship* and *Discipline*, that have *renounced communion* with her in all *material* points of *Doctrine*, pag. 27.

Saith he, the *reason* why we reject *communion* with the Church of *Rome*, is for that the *Popes Supremacy*, *Infallibility*, *Transubstantiation*, *Merit of good works*, *Invocation of Saints*, *Purgatory*, *Latin-Service*, *Worshipping of Images*, *half Communion*, and such like; which are the *Pillars* of the *Romish Fabrick*, *cannot be proved* and *made good* out of the *Word of God*. And is not this *reason* of like force against the *ceremonies* of the Church yet in use amongst us? Is there a *scriptum est* for one of them, &c.

Still. 24 To which give me leave to say the *reason* is not of like *force*; for the things *before named* which are the *Pillars of Popery*, Gods Word is *expressly against them*, and the *Scriptures* of truth shew the *Doctrine* to be *false*, and to be the *Doctrine of devils*. And if you could bring as clear *Scriptures* against using a *form of prayer*, *wearing garments for distinction and decency* in Gods Worship, as may be brought against *Latin-Service*, *Worshipping of Images*, *Merit of good works*, &c. Then there were *some* shew of *reason* in yours.

And as for your argument that there is not a *scriptum est* for one of them;

I shall give you a very ancient answer, that was given to your *very rebellion* by the Reverend *Martin Bucer* to *Joannes à Lasco*, who argued against *vestures* and other *ceremonies*, *as holding conformity with the Church of Rome* therein: and as having *no scriptum est* for them, saith the said *Bucer* in his *Epistle*, pag. 6. "If therefore "you will not admit such liberty and use of vesture to "this pure and holy Church, because they have no "commandement of the Lord, nor no example for it:

"I do not see how you can grant to any Church that "it may celebrate the Lords Supper in the morning, &c. "for we have received for these things no commande- "ment of the Lord, nor any example, yea, rather the "Lord gave a contrary example.

*Sect.*25. *Behold* here you that have made a *challenge* in pag. 13. in the name of all the *Non-conformists, that if any learned men of our Adversaries be able to bring one sufficient sentence out of the holy Scripture, or any one example of any Bishop or Minister, in the time of King* Edward *the sixth, that doe directly or* ex professo *plead for the wearing of Caps and Surplices, &c. the Zuinglian Gospellers will be then content to yeeld and subscribe.*

Here is the *authority* of a great, *learned* and pious *man* in the time of King *Edward* the sixth, defending the *lawfulness* of *these vestures* you so much *argue* against, and also *condemning* your very *argument*, pag. 10. Saith he, *Many things which the Antichrists have made marks of their impiety, may be tokens of the Kingdom of Christ, as the signs of Bread and Wine, the water of Baptisme, the Laying on of hands, Preachings, Churches, Holy dayes, and many other things: All these places of Scripture are of a great scope; The earth and the fulness thereof is of the Lord; not of the Devil, not of Antichrist, not of the wicked. This colourable craft of Sathan, saith he, must be taken heed of, by the which he bringeth to pass oftentimes, that either we reckon those things which are no sins, and those that be sins indeed we seem not to regard them in our selves, &c.*

*Sect.*26. If the Authority of this *holy man* in King *Edwards* dayes satisfie not your *conscience*, that these things may be *continued*, and prevail not with you to *prevail* with all other *Non-conformists*, in whose name you made the *challenge*, and also have *promised* to *yield* and *subscribe*.

I shall in answer to your *challenge* produce the Authority of *Bishop Jewell*, whom you so much quote, *ex professo* commending the *present Liturgy* in the *frame of it*. And this you will find written in pag. 162. of *the Defence of the Apology, occasioned by the reproachful speeches* of Dr. *Harding* against it, calling the *Liturgy* in Queen *Elizabeth's* dayes as you do now, *A devised Service, &c.* but saith Bishop *Jewell* to him, appealing to his own conscience; "You know that we serve God "according to his holy Word, and the order of his pri-"mitive Church; we administer the holy Sacraments "in pure and reverent sort, (*though I suppose the signe* "*of the Crosse was used in one, and Kneeling at the* "*other.*) We baptise in the name of the Father, "Son and Holy Ghost, we receive the Sacrament of "Christs body and bloud from the holy Table, we make "our humble confession and prayers together, we pray "with one heart and one voice, &c. And of all these "things what one is contrary to the Catholick Faith? "Oh Mr. *Harding*, is it not written, *The man that lieth* "*destroyeth his own soul?* and Christ saith, the *Blasphemy* "against the *Holy Ghost* shall never be forgiven, in this "life or in the life to come.

Sect. 27. If *Bishop Jewell* did not *plead* for the *present Liturgy* in the *frame* of it, his *zeal* burning so *hot*, that he *accounteth Hardings calumnies* of the *Common prayer* to be as a *blasphemy against the Holy Ghost*, I leave to the *consideration* of all *judicious Christians*; and *consequently*, whether the *Authors of the challenge* are not bound to *conform* and subscribe, especially considering what the said *Bishop Jewell* saith of the said *Communion book* or *Common prayer book*, pag. 198. *The holy Communion book and Order of the holy Administration standeth, and by Gods mercy shall stand still without any change.*

Observe, I pray, whatever you have said of the *Liturgy* of the *Church*, that it is *Tantum non the Masse-book*; yet if you had *searched* into *Jewell* as you ought *for truth*, you would have found the *Jesuite frequently depraving the book of common prayer*, and that for the very thing for which you *plead* the *changing* of further *reformation thereof*, which occasioned this Reply of *Jewell*, which cleerly *evidenceth* that he did so much *approve* of the *present frame* of the Liturgy, that he said by *Gods mercy* it should not be changed no more.

And therefore I pray remember your *promise*, *yield* and *subscribe* to the *book of common prayer*, according as the *Act* requireth.

Sect. 28. And that this may be done with an *unfeigned assent* and *consent*, I doe beseech you all who are *zealous* haters of *Popery*, seriously to *weigh* what is the *judgement* of the most *judicious Jesuited Papists* of this our *present Liturgy*, as I find it published long since by their great *champion Harding*: saith he, (that which ought to be written upon the heart of every true Protestant) *Every good man and zealous keeper of the Catholick Faith, will never allow the Service devised in King Edwards time, now restored again; not so much for the Tongue that it is in, as for the order it self and disposition of it, wanting some things necessary, and having some other things repugnant to the Faith and the custome of the Catholick Church.* Reply of Jewell to Harding, pag. 362.

Let me intreat all *Non-conformists* especially to *ponder* upon this *passage*.

The *Liturgy* and *Service* of the *Church of England*, to which we are to *conform*, though some account it *Popish*, *Idolatrous*, and at the best too like the *Masse book* in the *order and disposition* of it, which is the great exception of the *wisest Non-conformists* at this day; yet this

this *Harding*, with the *Separatists* against whom Mr. *Ball* hath written, *agree together* in calling it a *Devised Service*, an *Humane Invention*. Now consider what is *predicated* of this *subject*, that the *good men and zealous keepers of the Catholick Faith, viz.* the hotteſt, rankeſt, and moſt *violent Papiſts*, they will *never allow* of this *deviſed Service*; I think very good news.

Sect. 29. But to proceed to the *reaſon* that he giveth for this, *not ſo much for the tongue* in which it is, being now *Engliſh*; whereas the Service of the Romiſh Church is *Latin* to this day, which ſome make to be the onely *difference* between *the Maſs-book and the Engliſh Liturgy*, grounded upon a *politick Proclamation* in King *Edwards time*, to quiet an *Inſurrection* about it. But ſaith *Harding*, for the *order* it *ſelf* and the *diſpoſition of it*; that which is a great exception of the Non-conformiſts why they cannot allow it, is given as the *reaſon* why the *good and zelous Catholicks* cannot *allow* it alſo. But how doth it appear further that the good *Catholicks* cannot, nay he ſaith, *will not allow it*, becauſe that it *lacketh* ſome things *neceſſary*; as *prayers* to *Saints*, to *Angels*, to *Images*, and for the *dead* to bring them out of *Purgatory*, a thing very *neceſſary* to make the *Popes Pot boyle*; together with many of thoſe *Bables*, *Triſles* and *Follies*, which *Biſhop Jewell* reckons up in his Sermon at S. *Mary's* quoted by *Plus ultra*, to another purpoſe?

But to make our *Engliſh Liturgy* completely different from the *Romiſh Maſs-book*, he ſaith, that it hath many things in it *repugnant* to the *Faith* and *cuſtomes* of the *Catholick Church*.

For theſe reaſons the *zealous Catholicks* will *never allow* of our *book of common prayer*, and therefore for theſe *reaſons* the Book of Common prayer *deviſed*, as they ſay, in *King Edwards* time, *reſtored* in *Queen Elizabeths*

Elizabeths time, *confirmed* since by *King James*, *King Charls* the *First* and the *Second*, should be *worthy* of a better *acceptation* then yet it hath *received* from those that declare themselves to be the most *zealous professors* of the true Reformed *Protestant Religion*.

Sect. 30. And thus now having proved it to be very *lawfull to declare conformity* to the Book of Common prayer; having by the help of an old Non-conformist *uncloathed* it of that *Idolatrous dress* in which it hath been presented to the World by the Author of the *Temperate Discourse* and *Plus ultra*, who having thereby but new-vamp't the arguments of the old *Brownists*, and brought them forth as *new lights to mislead weak people*.

I shall, through the help of the said *Mr. John Ball*, give you but one *general* answer to what the said Author of the *Discourse of Liturgies*, and others, are very *copious* in charging the Common prayer with many particular defects and *errors*, and so conclude.

Which answer you shall find part 2. pag. 22. "Your "long Catalogue of corruptions to be found in our Li- "turgy is to small purpose, unless you could prove "so e of them to be fundamental, heretical, and really "Idolatrous. *Suppose*, *saith he*, pag. 30. "the seventy "errors which you reckon up were all true and justly ta- "ken against the Book, and as many more to them "might be named; yet the quotation that he giveth "out of *Usher*, *de Succes. Eccles.* Chapter 1. *answers all*; "*That the main truths which concern the very life and* "*soul of Religion be few, and the failings which may stand* "*with the substance of Religion many*.

Sect. 31. To *conclude therefore* with this *Memorandum* to the *Authors of Plus ultra*, who upon the *Authority* that I have brought in *King Edwards time*, from the Reverend *Martin Bucer* in Q. *Elizabeths time*, from the Reverend *Bishop Jewell*, that they are under an *obli-*

gation

gation to *yield* to *subscribe* and turn *conformists*, even all the *Zuinglian-Gospellers*, as he calleth them, *pag.* 13. And that it will be expected they should shew themselves to be as good as their *words*.

I shall be a further help unto them in *endeavouring* to *remove* what may be an *impediment* to the *subscribing* of the 39. *Articles of Religion*, with what followeth in the *Act for Uniformity*, pag. 83. hoping in the following Chapter to make it appear, that the *particular ceremonies* and *rites* of the Church by *Law enjoyned*, together with the Books of *Ordination*, &c. which are part of the 39. Articles, *may lawfully* be *subscribed* and *conformed* to.

CHAP. X.

That to subscribe to the 39. Articles of Religion, and to declare an unfeigned assent and consent, &c. is not contrary to any command of Christ, but lawful and warrantable, notwithstanding all the objections made of old by Mr. Josias Nicholls *against subscription, which are in this Chapter laid down, and modestly removed.*

Section 1.

THat we may be the more *clearly informed* and more fully *resolved* in this case, the matter of this question being the *subject* matter of that *obedience*, which the *Act* for the *Uniformity* of *publick prayers*, &c. doth require. That we may the better *judge* of the *iniquity* or *equity* of what is required; I humbly conceive it would be *worth* our time to make a particular *inspection* into this *Act*, concerning what is *enacted* about these things aforesaid: To which end I shall offer these *three particulars* to your *consideration*.

First, *what is required*. Secondly, *of whom it is required*.

red. Thirdly, *after what manner* the things *required* are to be done.

Sect. 2. First, that which is required is a *Subscription* or *Declaration* of an *approbation* to the *nine and thirty Articles* of Religion, mentioned in the Statute of the 13. of Queen *Elizabeth, and of the book of Common prayer, &c. All.pag.*85.

Secondly, who are to *subscribe* and *declare*, &c. The persons from whom this is expected, are *onely scholars*, men of more then *ordinary* parts and *abilities*, such as shall be thought fit to be *Governors* of others in the *schools* of the *Prophets*, in both the *Universities*, pag. 82. and all such as are thought fit to be *Ministers* and *Teachers* of others in the *school* of Christ, the *publick congregation*, pag. 72, 85.

These persons are to be *light* to the *blind*, to be *instructers* of the *ignorant*: Now our Saviour telleth us, *That if the blind lead the blind, both will fall into the ditch.* And therefore should any such persons be *ignorant* of what they are to *subscribe*, or *unwilling* to it upon any false or *erroneous* principles, it would prove of very *dangerous consequence* to the *Reformed Religion*; and should not they be all of one mind, who are Tutors and Teachers of others, it must needs occasion great *confusion* and *division* amongst their Disciples and *followers.*

Sect. 3. All which being considered, *Subscription* and *Uniformity* is so far from being a *sin*, as that it is a *duty* which is *required* of these *persons* aforesaid.

And here, by the way, I cannot but have some ground of *hope*, that the *strict execution* of this *Act* will keep out not onely all *Papists* and *Romish Catholicks*, the professed Adversaries to the *Reformed Religion* of the Church of *England*, from *possessing* the fountaines of Learning, and *corrupting* the *Youth* in our *Universities*; but also any of their *Emissaries* from our *publick Congregations*, who

who have formerly in the *disguise* of *Anabaptists*, *Quakers* and others, brought so many *honest-hearted* people into their *present distempers*; for except they can do *these things*, and that after the *manner prescribed*, *Assent* and *Consent*, *unfeignedly* and *universally*; they are neither to have *preferment* or *employment* in the *places* aforesaid. And that they cannot do this, what I have before *quoted* from *Hardings* own *expressions* doth evidence the same; for he saith, *No good Catholick can allow of the devised Service of the Church of England.*

Sect. 4. Now methinks this very *consideration* should *calm our spirits* to take the same into our further thoughts: To this purpose I shall *proceed* to the next particular, *viz.* the third, and that is,

Thirdly, the *manner* how this *subscription* or *declaration* is to be made. In *considering* whereof I shall take in what the *Act* expresseth as the *End* of this Subscription after this *manner*, p. 72. *To the end that Uniformity in the publick Worship of God, which is so desired, may be speedily effected.*

Therefore this *declaration* and *subscription* must be made, the *manner* how you shall find, pag. 73. with an *unfeigned assent* and *consent*, pag. 84, 85. *to all the Articles*, to all the Prayers, *to all the Rites and Ceremonies.*

So that from hence it is evident, that this *subscription* and *declaration*, as I humbly conceive, must be with an *assent*, which is the *Act of the judgment* and *understanding*, with *consent* and *act of the will and affections*, and it must be *unfeigned*, and without *guile* or *hypocrisie*; sincerity must attend both the *assent* and *consent*. Thirdly, there is the *universality* of this unfeigned assent and consent; it must be to all and every thing prescribed in the *book of Common prayer*, pag. 72. *to all the nine and thirty Articles*, *&c.* pag. 83. To evidence their *agreement* to that Doctrine, Worship and Discipline, which the Church, whereof they are Members, doth profess and practice.

Sect.

*Sect.*5. That we may now come to make a right judgment in this case, taking for granted the *manner* here prescribed is no way contrary, but agreeable to *Christs Laws*, as the Scriptures evidently prove; the great inquiry will be into the *matter of Uniformity* and *Subscription*, &c.

And those are the *Nine and thirty Articles of Religion*, *the Book of Common prayer*, and all the Rites and Ceremonies of the same; which generally contain these two particulars worthy of consideration.

*Sect.*6. First, as to *matters* of *Faith* or *Doctrine*.

Secondly, as to *modes* and *manner* of *Worship* and *Discipline*.

Concerning the first of these, the *Nine and thirty Articles of Religion* are to be subscribed unto, and approved of. Concerning the second, the *book of Common prayer*, with all its Rites and Ceremonies, with the form or manner of *ordaining Priests and Deacons*, is to be unfeignedly assented and consented to.

As to the former of these, what I have to say is chiefly to inform those that are in my own station and capacity of the Lay sort, that being rightly informed concerning these Nine and thirty Articles, they may not be offended at the Subscription and Conformity of such Ministers whom they reverence and esteem.

*Sect.*7. In the first place therefore be pleased to take notice, that the *Nine and thirty Articles of Religion*, 13 *Eliz.* do in the general contain a *confession* of the *Faith* of the Church of *England*, as to matter of *Doctrine*, *Worship* and *Discipline*.

That I have not given it a new name I find a person much *esteemed* for his piety, and very *modest* in his *Apology or Plea for the Innocent*, *Mr. Josias Nichols*, an old Non-conformist; I say, in his Book so called, printed 1602. now sixty years since, giveth this term to the

Articles

Articles of the Church of *England*, *The Confession of their Faith.*

Sect. 8. Now, as I said before, that such as know little or nothing of these *Articles*, and therefore may well be troubled if any of our *good Ministers* or *Lectures* should be laid aside, as some have done already themselves, laid aside *Lecturing* or preaching the *Word of God* upon this account, as I suppose, because that they cannot *subscribe* these Articles amongst other things; I shall give you an account of some of them, as I find them *quoted* by this *worthy person*, whom I have often seen, *Mr. Josias Nicholls* aforesaid: saith he, pag. 15.

Therefore as it becometh the true people and congregation of God, the Church of England, humbly submitting it self to his Law, doth meekly and constantly confesse, that it is not lawfull for the Church to ordain any thing that is contrary to Gods written Word, Artic. 20. *And for this cause they describe the visible Church of Christ to be A congregation of faithfull men, in the which the pure Word of God is preached, &c. Artic.* 19. *And dutifully and truly affirm, that in our doings the Word of God is to be followed, which we have expresly declared unto us in the Word of God, Artic.* 17.

Sect. 9. I beseech you let us *pause* a little upon these Articles, who know no more, and let us seriously consider whether our *Ministers* have any *just cause* to lay down their *Ministry*, because they must not *lay* downe *subscription* to these *Articles*, which teach or *professe* amongst other things, the *Church hath no power to ordain any thing contrary to Gods Word, &c.*

I shall omit to fill up my paper with a particular recitall of all the 39. Articles.

But in the stead thereof I shall give you a generall account of those Articles, referring to their *Doctrinal* part, as to *faith* and *substantialls* of *Worship*, as I finde them

them clearly expressed and acknowledged by some *late writers.*

Sect. 10. For the *Doctrine*, saith the *Authors of Plus ultra*, pag. 16. *With the Doctrine we meddle not, the blood of the Martyrs shed in the defence of it alone by the Word of God hath washed away the Romish filth cast into it.*

And Reverend Mr. *Richard Baxter* in a Post-script of his Epistle to the Reader before a Treatise of the *Vain Religion of the formall Hipocrite*, giveth his sense not onely of the *Doctrine of the Church of England*, but also of the *Doctrine of the common prayer Book*, if I mistake not, saith he; "For the Doctrine of the Common "prayer Book, though I had read exceptions against di-"vers passages; I remembred not any thing that might "not receive a good construction, if it were read with "the same candour and allowance as we read the wri-"tings of other men. So that it was onely the truth of "the Doctrine that I spoke of, against which I hate to "be peevishly quarrelsome, when God hath blest'd this "Church so wonderfully with a moderate and caute-"lous, yet effectuall Reformation in matter of Do-"ctrine. The more pity it is, that the very modes of "Worship and Discipline should be the matter of such "sharp and uncharitable discords; which must one day "prove the grief of those that are found to be the cau-"sers of it, and of the sufferings of the Church on that "occasion.

To all which I yield my unfeigded assent and consent to be true.

Sect. 11. Now, if I *mistake* not, what Mr. *Baxter* here *publisheth* refers to the *subject matter* of the 39. Articles, as to their *doctrinall* part, concerning *Faith and Worship*, and affords us these instructions besides, *viz.*

That the *matter* of our *sharp contentions* and *uncharitable discords* are the very modes of *Worship* and *Discipline.*

That

That *Reformation* may be *effectual* though but *moderate* and *cautelous*. If this be a *truth* in matters of *Doctrine*, it holds good in *reforming* the *modes* of *worship* and *Discipline*; and these *instructions* if they were well *twisted* about our *understandings*, might exceedingly tend to *humble* all of all sorts; and to make us *jealous* that we have been out of the way of a *right Reformation*, and incline our minds to *conform* and yield to what is now required at our hands.

Sect. 12. Especially considering that the *Doctrine of the Church of England*, which though *principally* is contained in the Scripture, yet in the 39. Articles is there sum'd up as a *form* or *system* thereof; is as I have proved by these *quotations* from Mr. *Nicholls*, Mr. *Baxter*, and *Plus ultra*, so pure and reformed.

Methinks it should incline all persons in the Ministry that love the *Truth and Peace*, to resolve rather then not preach the *Gospel*, to *subscribe* and *approve* of those *Articles* that teach, that it is not *lawful for the Church to ordain any thing contrary to Gods Word*, whose *Doctrine* is washed from its *Romish filth* by the *blood of the* Martyrs, and hath *arrived to an effectual reformation as Mr.* Baxter *phraseth it*.

Surely, these considerations should make us, as Mr. *Baxter* saith, not only hate to be *perviſhly* quarrelsome as to the Doctrine against *subscription* to these Articles, but *unfeignedly assent* and *consent* to them, and the use of the *Book of Common prayer*, &c.

Sect. 13. And this now leads me to speak unto the consideration of the second *particular* before named, *comprehended* in the 39. Articles, and also in the Book of Common prayer, *viz.* of *subscription* to and *approbation* of the modes and manner of Worship and Discipline.

By which modes, I principally mean *the Rites* and

Ceremonies of the Church, with all the *forms* and *orders* in the said *book* prescribed.

For having in the preceding Discourse proved by the judgement of Mr. *Ball* and others, the lawfulnesse of an *imposed form*, and of the *Liturgie of the Church of England*; I shall onely adde a *testimony* how far the *Non-conformists* in Queen *Elizabeths* dayes *conformed* to it, and then proceed.

Sect. 14. I find it declared by Mr. *Josiah Nicholls* in *the Plea for the Innocent*, pag. 20. even this Mr. *Nicholls* named for one of those Worthies that did take conformity for a sin. Saith he in the name of all the Non-conformists in his time: *We do willingly use the book of Common prayer and no other form, unless sometime upon extraordinary occasion by publick Authority some other prayer be assigned, onely we leave out some few things, or peradventure explain other*, pag. 21.

So that by the way the *Common prayer* was not then *represented* to the view of weak Christians under that *Idolatrous dress* you find it either in *Plus ultra*, or the *Temperate Discourse of Liturgies*.

But those old Christians used it and no other form.

Sect. 15. That therefore I may be *instrumental* in the *healing* of those *misapprehensions* which are upon the *minds* of many, as a *hinderance* of their *conformity* to the modes, ceremonies and rites of the Church; and that I may speak a word in season as to the *removing* of the *principal* part of the *scruple* or *quere*, as to subscription or conformity to all the rites and ceremonies, &c.

I shall humbly offer this *argument* to the consideration of all *prudent and peaceable* Christians, whether of the Clergy or the Layety, *viz.*

That which our *Superiours* either in Church or State may without *sin command*; that every Member of the Church or State may lawfully and without sin *unfeignedly assent, consent* and *conform to*.

Sect.

*Sect.*16. This proposition I have proved before in *general*, and could do much more out of the *sacred Scriptures*, from the *examples of Christ* and his *Apostles*, the Judgement of Reverend *Calvin* and others, all agreeing that *circumstantials* in the *Worship and Service* of God tending to *Uniformity*, *Decency Peace* and *Edification* of the Church; I say, that these *circumstantials*, *rites* or *ceremonies* may be *imposed* by the Church or our Superiours.

But when we come to the *assumption* or *conclusion* from this *proposition*, applying it to our present case; then here lyeth the great *scruple* about these *ceremonies* and *rites* of the *Church of England*; these are *superstitious*, these are *insignificant*, these are *superfluous*, & what not? and therefore no *subscription*, no *conformity* to these without *sin*.

*Sect.*17. That I may therefore come more close to the business, I shall with much *candour* and *faithfulness* give you the *objections* that I find particularly made against *subscription* in our *present sense*. As to the *rites* and *ceremonies* of the Church, the ordaining of *Priests and Deacons*, &c. as I finde them made by Mr. *Josias Nicholls Plea for the Innocent*, pag. 21. *We subscribe willingly unto the book of Articles according to the Statute* 13. *in that behalf provided*; *namely*, *to those Articles which concern the confession of the true Faith and the Doctrine of the Sacraments*, *as that Statute expresly commandeth and limiteth*.

Now *finding in examining those books* (*contained*, as he saith, pag. 20. *in those two Articles they could not subscribe to*) which are *the book of common prayer*, *and of ordaining Bishops*, *Priests and Deacons*, *and many things doubtfull in our consciences*, we dare not subscribe, &c.

The reason given by him in *general* is this:

"If we subscribe we break the *Canon* of holy Scripture,

"I will therefore shew some two or three instances "whereby it shall appear that if we had subscribed, we "had done contrary to this holy Canon of Gods writ-"ten Word.

Sect. 18. The instances that he giveth are these following briefly.

"First, we should subscribe that it is not contrary to "the Word of God, to read in the Church under the "name of holy Scriptures; namely, such Books, as are "not holy Scripture, as namely the *Apocrypha*, &c.

Secondly, it is objected against subscription to these Books, "That it is ascribed to the Imposition of hands "at the Confirmation of children, and Matrimony to "be Signs and Seals of the Covenant; which is proper to "the Sacraments, and that no man can make any Sign "of such a Mystical and Sacramental nature to signifie "Gods good will, unless he have Authority from God. "We therefore conclude that if we should subscribe, we "should allow that which is contrary to Gods Word.

The third instance is this, pag. 27. That in the *book of Orders* there is an *Office* of *Ministry* called the *Deacon*, whose *description* is not to be found in *Gods Book*; namely, consisting in helping the Priest &c. *Seeing that this kind of Ministry hath no resemblance with the Office of the Deacon*, Acts 6. *or* 1 Tim. 3. *That he should preach and baptize, and not be of the Order of Priest-hood, as they call it: We therefore think that in subscribing hereunto we should offend the holy canon of scripture, and allow that which is contrary to the same by our subscription*, pag. 28.

Sect. 19. These are the three great *instances* or *objections* against an *universal subscription* to all the Articles, and the main grounds of that Non-conformity then. Because I suppose, that had there been any more *ponderous*, they would have been *produced* then; though as he saith *There were many other doubts which some of us Ministers*

misters of Kent *delivered to the Reverend Archbishop of Canterbury*, pag. 28.

Now laying aside all *humane considerations* of the *piety* and *integrity* of the *persons* that then could not *subscribe* without *sin*; let us seriously weigh these *arguments* by *Scripture* and reason, that so we may see what there is of *truth* in them, and come to make a *right judgement* in this case, whether these things excepted against, are so *momentous* as they are made.

Sect. 20. I shall therefore *begin* with the *first argument* against an *universal subscription*; *In so doing we should subscribe that it is not contrary to the Word of God, to read in the Church under the name of holy Scripture, such books as are not holy Scripture*, viz. *out of the* Apocripha.

I must confess here was some *appearance* in *those dayes* of so doing, by the *misunderstanding* the *sense* of the *Rubrick* next after the *order* for the *reading* of the *Psalms*. Because of these words, the order how the rest of the holy Scripture besides the Psalter, is appointed to be read, some Chapters by the same Rubrick being appointed to be read out of the *Apocripha*; from thence I conceive is gathered the objection as aforesaid.

Sect. 21. But who ever shall seriously consider of it, will find it to be *weak* and *groundlesse*, there being scarce any *point* in *difference* between us and the *Papists* so *strongly* followed, as this about *Apocripha*, which by the *Church of England* is denied to be *Canonical Scripture*; and therefore it cannot be imagined they should appoint it to be *read* as any *part* or portion of *Gods blessed book*, to be the rule of Faith.

This is contrary to the 6. Article.

Now this must be *clearly proved*, otherwise the *objection* against *subscription* signifieth nothing.

For the reading onely of the *Apocripha*, or any part

thereof that is *not sinful*, being no where forbidden; nay, being read in the *publick congregation* sometimes for matter of *instruction*, the Authors thereof being accounted *wise* and *holy* men in their *generations*, is warrantable, and that by the practice of the Primitive Churches; for I find quoted by *Bishop Jewell*, that long before Popery these *Books of Apocripha* were read in the *publick Congregations*.

St. Hierom in Præfat. Salomoni. saith the like.

Cyprian *in Expositione Symboli*, saith he, *Alii libri sunt qui non sunt Canonici, sed Ecclesiasti appellantur, &c. & hujus Ordinis est Libellus Tobiæ, & Judith, & Machabæorum.* And these were called *Ecclesiasti*, because that they were *allowed* to be read in *Churches*.

Sect. 22. So that it appeareth the very *Books* that Mr. *Nicholls* excepteth against, as *Tobit and Judith*, amongst the rest; these were allowed to be read in *Churches* so many *hundred years* since, and it is observable the *distinction* that Father there maketh, would help us out of this very scruple. These portions of the *Apocripha* appointed to be read, they are *Ecclesiastical* but not *Canonical Books*; and therefore as we may *lawfully* in the publick Congregations *read* the writings of any *wise* and *good men*, so may we any portion of the *Apocripha*, especially considering I finde them not enjoyned to be read but upon one Lords day, but at such times when very few come to hear them; and also to do is no where forbidden in the sacred Scripture.

And therefore to *subscribe* that they may be *lawfully read*, and to promise to *read* the same is not *contrary to Gods Word*.

Sect. 23. I come now to the next place to consider the second *great Instance*, why no *universal subscription* to all the 39. Articles, because that in this book it is ascribed to *Imposition of hands* at the *confirmation of children*,

Arm, and *Matrimony*, to be *signs and seals* of the *covenant*, which is proper to the Sacraments, &c. pag. 26.

Concerning which should there not be a very great *mistake*, it would doubtless be *contrary* to the *Word* of God, yea, to the *Doctrine of the Church of England*, who strongly *affirm* against the seven Popish Sacraments, that Christ hath instituted but two, *viz.* Baptism and the Lords Supper.

That therefore this mistake may appear, I desire the proofs of this *Instance* may be well weighed, pag. 25. Plea. In the *Rubrick* before *confirmation* it is affirmed, *That confirmation is administred to them that be baptised, that by Imposition of hands and prayer they may receive strength and defence against all temptations to sin.*

Secondly, in the *latter prayer* of *consecration* it is said, *That after the example of the holy Apostles they lay their hands upon them, to certifie them by this* sign of *Gods favour and gracious goodness towards them.*

And that *Matrimony signifie h* to us the *mystical union* that is betwixt Christ and his Church.

Sect. 24. To begin now with the *examination* of the first proof. Though this be *granted*, that *confirmation* is *appointed* as a means whereby persons *baptised* may receive *strength* and *defence* against all *temptations* to sin; doth it *therefore* follow, that it is *ascribed* to *Imposition of hands* to be a *sign and seal* of the *covenant*? This is a very great *mis-apprehension* and *huge mistake* about this *ordinance* of *confirmation*: To evidence this, I desire what I now offer may be considered and compared with the *holy Scripture*.

Sect. 25. *Imposition*, or the Laying on of hands upon *persons* that have been *baptized*, is not of meer *humane invention*, but of *divine authority*; and therefore the *Author* to the *Hebrews* 6. 2. he doth *reckon* it amongst one of the beginnings of the *Doctrines of Christ*, joyning

it with the *initiating ordinance* of *Baptism*; I say, this Doctrine of Laying on of hands followeth next in order after the doctrine of Baptism.

Now for the *warranting* of this practice now in the Church I shall do two things; first, give example from Scripture; secondly, from the *practice* of the Christian Church in former Ages.

In *Acts* 8. 14. when the *Apostles* at *Jerusalem* heard that *Samaria* had received the Word, and were *baptised* in the name of the Lord Jesus, *ver.* 13. they sent *Peter and John*, which were Apostles also, (from whence by the way, if *Peter* had been the Prince of the Apostles, he would have sent some of those Apostles that sent him) to Confirm the *people* of *Samaria* in the profession of the *Christian Faith*. Now when they came thither, they *prayed* for those *baptised* persons, *ver.* 15. that they might *receive the Holy Ghost* both in its extraordinary *gifts* and *saving graces*, by which they might be *confirmed*, and receive *strength* against all *temptations*. Now after this prayer what did they? they *laid their hands upon them*, ver. 17. Behold here a Scripture-warrant for *Imposition of hands and prayer*, for the Holy Ghost the giver of all grace, whereby we may *receive strength* and *defence* against all *temptations* to sin.

Sect. 26. Now that this Ordinance continued in the Church of God after the Apostles dayes, what I have read alledged by St. *Jerome* doth prove the same: saith he in his book *adverse. Luciferi, cap.* 4. *I deny not the custom of the Churches, that the Bishop should go abroad, and imposing hands pray for the gift of the Holy Ghost on them whom the Presbyters and Deacons far off in lesser Cities had already baptised.*

I desire that this proof may be well considered of, for it is *serviceable*, besides the *end* for which I bring it, to inform also in that which is the subject of the *third*

scruple

ſcruple about *Deacons*; and that it may be the better underſtood I ſhall make it into theſe Propoſitions.

Firſt, that the *Impoſition of hands* by *Biſhops* was the *cuſtom* of the *Church* before St. *Jeromes* time.

Secondly, that this *ceremony* was attended with *prayers*, as in the *Apoſtles dayes*.

Thirdly, that the perſons thus *confirmed* by this *ſign* and *prayer*, were ſuch as were *already baptiſed* by the *Deacons* and *Preſbyters*.

To all which let me adde but this *obſervation*, being of great uſe in what followeth, That in the *Church of God* in St. *Jeromes dayes* there were three *degrees* of *order* in the *Goſpel-Miniſtry*, or Miniſterial Function, *viz.* a *Biſhop*, a *Preſbyter*, and a *Deacon*.

Sect. 27. And thus having communicated my thoughts upon a diligent ſearch of the ſacred Scriptures, as to this ordinance of Confirmation by the *Impoſition of hands* and prayer; I ſuppoſe it will appear to be a great miſtake, in thoſe that are offended at what the Rubrick mentions before Confirmation.

As to the ſecond proof I ſhall ſay the leſs, for having ſo fully cleared what is done by the Church of *England*, to be according to the example of the *holy Apoſtles*, as they affirm in their laſt prayer at *confirmation*; and therefore this *ſign* of Laying on their hands being *no ſign or ceremony of their own deviſing*, but by *divine right*; it may *charitably* be concluded that ſuch perſons, who are made *partakers* thereof, may thereby be certified of Gods favour and gracious goodneſſe towards them; that they have not only been *baptiſed*, but have had an *opportunity* to make profeſſion of their *Faith*, and have had the *prayers* of the Church for them to receive ſtrength and defence againſt all *temptations* to ſin, &c.

Sect. 28. And thus now having examined the *proofs* brought by Mr. *Nicholls*, for making the *ſign of Impoſition*

of

of hands, and what is said of *Matrimony*, to be a *sacrament* or *seal of the covenant*; I leave it to your serious consideration, whether this were a ground sufficient for refusal of an *universal subscription*.

CHAP. XI.

That to subscribe to the use of those Ceremonies which have significancy in them, as the Surplice and Cross in Baptism, is lawful and warrantable; proved by the judgment of Forreign and our own Modern Divines, both Conformists and Non-conformists.

Section 1.

BEcause that I find this Principle so well *improved* since, that this *charge* is fastned upon all such *rites* and *ceremonies* as have any *significancy* in them, as the *Surplice* and *Cross in Baptism*; and that to this day, though so much be granted, *That the civil power or Church besides the circumstances of Time and Place, may order an hundred things, which Reason and Nature it self teaches all sober persons to be such, as that without some order to be observed in them, the Worship of God would not be performed, or would be undecently performed.* Discourse of Liturgies, pag. 88.

Yet it is *denyed that they have any Authority to appoint significative ceremonies, which are sensible signs to affect the understanding; this is to give them Authority to institute Sacraments, as Mr.* Nicholls *said of old*, Sect. 9. pag. 88.

For the proof of this *denyal* I find not a word of *Scripture*, or any other *reason* but this, against *significant ceremonies*, We believe them *reducible* to no *command*; which is his great *argument* against an *Imposed Liturgy*, We find *no command of Christ for it*.

Sect.

Sect. 2. I am in great hopes that if I can by *Scripture*, or the judgement of such as have been *accounted* for *godly* and *learned*, now above all interest or *right reason*, prove the *contrary*; It may be a *blessed means* of *inclining* those that are *concerned unfeignedly* and *universally* to *assent*, *consent* and *conform* to all the *Book* of *common prayer*, with all the *rites* and *ceremonies* according to the *Act for Uniformity*.

But before I begin I shall lay down this distinction concerning Rites and Ceremonies, *viz.* of Morall and *sacramental*.

A rite or *ceremony* may be *significative*, and represent spiritual objects to our understanding, and yet not be a *sacramental ceremony*.

Sect. 3. For a *Sacrament*, according as I learned when a *child*, is thus defined, to be a *signe to represent*, *a seale to confirme*, *and an instrument to conveigh grace*; and I humbly conceive that where any of these are wanting it is no Sacrament. A Ceremony may be as a *signe* to *signifie* or *present* to our *understanding* a spirituall truth or *moral duty*; but being not affirmed of them that they are appointed as *instruments* to *confer Grace*, or to be as *seals* of the *covenant of Grace*; such a Ceremony though it may be of *morall* and spirituall use, yet is it not a Sacrament. And I humbly conceive to use such, are no *additions* to Gods Word or Sacraments: The *signe* of the *Cross* is no *addition* of a Sacrament to a Sacrament, as is often said, but onely a *signe* to put us in minde of such a *Christian duty*; wherein if we fail, *Christ*, in whose name we have been *baptized*, will be *ashamed* of us at the *last day*.

My argument at present is somewhat *considerable*; I believe that there is no *command* of *Christ forbidding* any such *mystical* and *significant ceremonies* to be appointed by the Church.

Sect.

Sect. 4. I now proceed through divine assistance to offer to consideration what I have propounded to prove concerning the power of the Church about Rites and Ceremonies.

Desiring such as would be more *fully satisfied to consult* the *judgement* of that godly and learned man, Mr. *John Randall*, who in his most *Excellent Lectures* of the Church, published by that *faithful Minister* of Christ, Mr. *William Holbrooke* and his Son-in-law Mr. *Ithul Smart* late *Minister* of *Astby de la Zouch*, doth most *clearly* and *solidly* discourse on this *subject*; whom though you shall find very *exact* and *strict* in *affirming* the *Church* hath no power to *decree* any *matters of substance* in *Religion* without or besides the *Scripture*, XXV. Lecture of the Church, pag. 131. which he proveth by *clear* and *pregnant* Scriptures and *strong reason*; yet he *granteth*, nay, *layeth* it down as a Thesis or *proposition*, which he proveth by *Scriptures*, and *giveth four reasons for it*, pag. 145. *viz.* That every particular *visible Church* hath power from *God to* ordain some *outward rites* and *ceremonies* for the *outward carriage of Gods Worship*.

Amongst which *rites and ceremonies*, speaking of the bounds the Church is to keep in *ordaining* matters of *ceremony* under this head, that they must have no *opinion of Gods Worship* placed in them, as the *Surplice* and the *Cross* if the Church so enjoyn them, it *makes them unlawful* if they have been *abused* so by the *Papists*. That is *not their sin* now; take away the *abuse*, and the things may still be *imposed* and put in *practice*.

Sect. 5. If this be not a *sufficient* proof or *vindication* of the Power and Authority of the *Church* about ceremonies in general, and these two significant ones, the *Surplice* and *sign of the Cross*.

I shall presume to give you in my poor and weak *observa-*

tions

vations from the *Scriptures of truth* by way of further illustration. And I argue thus, That which is a Christian duty may lawfully be done without Superstition or Will-worship, and may be subscribed as agreeable to Gods Word.

Now if *Christians* might not lawfully make use of *terrene* and common things to *represent* to their *understandings* spiritual and *heavenly truths*, and to mind them of their *duties*, our *blessed Saviour* would never have *represented* himself to us by such things whereby his *spiritual worth* and *usefulness* might be the more *evidently* presented to our *understandings*. How often doth he by *meat and drink*, by a *Vine*, a *door*, and such like, affect our *understanding* with his *usefulness* and *worth*? Now that which *Christ* hath *sanctified* by his own *example*, is a *sufficient warrant* for us to *observe and do*.

Sect. 6. True it is, some things there are about *Gods worship* which are *particularly forbidden* in the *second commandement*, as to the *making to our selves any graven Image, though to worship God by*, or the *second person in the glorious Trinity*. But any *meanes* that God hath not *forbidden* whereby we may *signifie* our inward *worship* of God, this is *warrantable*: We do not find our Saviour *condemning* the *Publican* for using that *significant ceremony* of *smiting* upon *his heart* while he *confest his sin*. Though doubtless it might *signifie* how *angry* he was with *his wicked heart* from whence *all evil springs*, by *smiting* upon the *place* of its *residence* the *breast*; though I can find no *command* for this in the *holy Scripture*.

And the like might be said of that against which Mr. *Josias Nicholls* so excepteth against as a Sacrament, that *holy Ordinance of Marriage*, because that it *signifieth*, as the Church *expresseth it*, the *Mystical Union* that is between Christ and his Church. Surely we may make use even of this representation by *Matrimony*, to endeare our *affections* to Christ our spiritual Spouse, and yet not

be

be guilty of *Will-worship* or *superstition*, because the Apostle *Paul* doth from this very *argument* presse *husbands* to love their *wives*, *Eph.*5.25,32. and therefore what we know of *matrimonial love*, may teach us to love Christ with a *conjugal affection*.

Sect. 7. And might we not *lawfully* use such *common things* in themselves *to affect* our *understandings* with *spiritual things*, the Spirit of God would never *teach us* by them. It is no *superstition*, calling to minde the *affection* that we see in *Mothers* to their *children*, to *strengthen* our *faith* in the *love of Christ* to us. If this might not *lawfully be done* without *superstition* and *Will-worship*, God himself would never *teach us* by such *representations*; saith he, *can a Mother forget her child, &c. yet will I not forget thee*. In like manner the *consideration* of the *sign* of the *Cross*, which is a *representation* of all that *Christ* suffered for us, to *mind* us of our *duty* of *confessing* of Christ, to which nothing can more engage us then the *remembrance* of what he *endured* for us upon the *cross*, when he despised the shame thereof for us, as the Apostle speaketh. To subscribe to the use thereof in Baptism is lawful.

Sect. 8. Now though it may be *objected* that there is a particular *Ordinance*, even that of the *Supper*, to remember us of his *death* and *sufferings* upon the *cross*; and therefore the use of this *sign* of the *cross*, if it be not *superstitious*, yet it is *superfluous*.

It may be *considered* of, that besides an *Ordinance appointed of God* for a general use, it is *warrantable* to make use of *particular remembrances* of Gods *mercy* and our *duty*, though we have no *particular command* for them.

Many *instances* of this might be given in the *Church of the Jewes*, who were most *strictly* tyed to *particular circumstances* in Gods Worship in *matters of Religion*; yet for to keep up *particular remembrances* of Gods

mercy

mercy to them, and their *duty* to *witness* that they were *Members* of the *true* Church, to avoid *contention in after-ages*, and such like ends *referring to Religion*; they have without any *particular command* from *God* *instituted significant signs* for the *purposes aforesaid.*

Sect. 9. Passing by many, I shall onely remember you of a very great remark, *Josh.* 22. 9. The Children of *Reuben, Gad,* and the *half tribe of Manasses, they build an Altar by Jordan,* even a *great Altar* to see to, *ver.* 2. this the *rest* of the *tribes* of *Israel* took for a *rebellion* against God, and like to be a very great *provocation*, ver. 16, 17, 18, 19. *beseeching* them whatsoever they did, not to *rebell* against *God* or them, in *building* an *Altar* besides *Gods Altar.* Thus to do, I say, the rest of the *Tribes* did *account* to be a great *sin*, this was to set up *Posts by Gods posts, &c.*

Now observe, though what was done here was done without any *particular command* from God, nay, was *seemingly contrary* to it, for to build an *Altar besides Gods Altar*; yet if you *consult* the *story*, you will find that *though* they do not *deny* what their *brethren apprehended* about this *significant sign*, yet they did *justifie* their *erecting* or *instituting* it for a *token* or a *witness* to *future generations*, that they were *Members of the true Church*, that they had a *part in the Lord*, ver. 27. it was upon a *religious account* they did this; and yet it was *no Altar for burnt offerings* or sacrifices, this they did *utterly disclaim* ver. 29.

Sect. 10. I wish from my heart this Instance might be well considered of, and what was the effect of it in those dayes.

For though before the *children of Reuben had declared* their true *grounds and reasons* why they did set up this *said token, sign or witness*, the rest of the *Tribes* were *resolved* to *imbrue* their *hands* in their *brethrens blood*, even for

for *building this Altar*, ver. 12. it had very near *occasioned a civil War*; but when they had *understood* their reason for so doing, and perceived they were not *guilty of Idolatry*, which they *feared*, ver. 16, 17. they were *content* with what the *children of Reuben spake*, ver. 30.

Sect. 11. They might, as we do now in *cases* of this *nature*, have *charg'd* them with *superstition*, saying, Where is *your warrant* out of the *Word* for what you have done? you have *set up posts by Gods posts*, is this according to the *pattern in the Mount*? this is *contrary to the precept you have so lately received*, Deut. 12. 32. you have made an *addition to Gods Word*, have you not the *seals* of the *covenant*, *Circumcision* and the *Passeover* to *remember* you and your children, that you have a *part in the Lord*, and are his *people*; but must you go and make a *significant ceremony* of your own *invention*, nay, which is worse, take Gods *own Institution*, his holy *Altar*, and *design* it for another *purpose* then he *intended* it?

This and much more might they have said, had they been of the *temper* and *tenents* that many good people are of in *our dayes*.

But *Phineas* said, *ver.* 31. *This day we perceive that the Lord is among us, because that you have not done this trespass against the Lord.* Behold here they clear them *from sin*, that they had *transgressed no commandement of God.* Nay, this *holy man* doth *ingeniously confess*, that had the *children of Israel proceeded to have made war with their brethren* upon the *apprehension* they had of *Rebellion and Idolatry*, *&c.* that they had *offended God*, and had *fallen* into his *hand* who is a *consuming fire*: But saith he now, you have *delivered the children of Israel out of the hand of the Lord.*

And the *people of Israel*, when they were informed by *Phineas* and the *Princes* of these things, they were also of so *yielding a temper*, that the Text saith, that the re-

port

port that *Phineas* made had these two *excellent effects*, ver. 33. *They were very well pleased with what the Reubenites* had done, and they *blessed God, who had kept them from committing of murther*, upon a *mis-apprehension that their brethren had committed Idolatry*.

Sect. 12. I have been the larger in *glossing* or *paraphrasing* upon this *practice*, and all the *material passages* thereof.

Being *perswaded* that if God would but *give* to his *people* that are *most zealous against Idolatry* and *superstition*, to be of the mind the *children of Israel* were of *then*, that they would without *passion* and *prejudice* hear the *defence* those make for *themselves* in *commanding* or *doing* things about *Religion*, and the *modes* of *Worship* and *Discipline*; which may seem to others to be *Idolatrous*, as the *Altar* at first did to the *Israelites*, and but *charitably believe* what the *Church of England* declares in their *Apology*, chap. 17. division 1. and also in their *preface* to the *Common prayer* concerning *ceremonies* in general, and of the *Cross* in particular in her Canons; it would hugely conduce to heal us by *extinguishing* our *great heats* and *animosities*, and by delivering us from *scrupleing* our selves, and *censuring* others about the same: That so after all our *unbrotherly* and *unchristian differences* and *discords* about the *modes* onely of *Worship*, as *Mr. Baxter* saith, we may now serve the Lord with *one shoulder*, and *with one mind and mouth glorifie God*.

Sect. 13. In particular, did the most *unsatisfied* but believe what hath been written in the *defence of the sign of the Cross in Baptism* by the Canons of the Church, or what I now write of it, that they do not by *appointing* or *conforming* to it set up an *Altar by Gods Altar*, or *adde a Sacrament to a Sacrament* thereby. It is but *Ed*, as the *Reubenites* called their *significant sign*; it is but a *witness*, or a *token* as the *Church teacheth*, that *persons bapti-*

sed may not be ashamed of Christ; a duty, as I said before, of *high concern*.

They do not place any *worship* or *holiness* in this *sign*, as the *Papists do*; but that it may appear that they are not guilty of *novelty*, they do retain the *signe of the cross* amongst them, as being of *great antiquity* in the *primitive Church*, and used as a *means* to mind the Christian Converts then from *Paganism*, that they should not be *ashamed to confess Christ*, nor yet of his *cross*, which was *foolishness to the Gentiles*, as the Apostle speaketh.

Sect. 14. But now *finding* that Mr. *Baxter* in his *Five Disp.* after he hath *granted* that it is in the *power of men to determine of such modes and circumstances, as are necessary to the performance of that Worship which God hath instituted in his Word; and therefore lawful governours may in such cases bind us by their commands*, pag 400. Sect. 5. And thereby, I suppose, impose them.

Giving for *instance*, that it is *left to human determination* concerning *time*, and the *Utensils about Gods Worship*, pag. 401. *whether we shall preach in a Pulpit, and what shall be its shape? where we shall read, whether we shall baptize in a Font or Bason? and of what materials, whether of Stone or Pewter, whether we shall receive the Lords Supper at a Table or in our Seats? whether it shall stand in the East or West end of the Temple, or the middle, whether it shall have rayles or no rayles*, &c. pag. 402. Sect. 9. and in pag. 405. having granted *that God hath not tyed us to any one particular gesture; but that it is left to humane prudence to order our gesture by the general rules of order, decency and edification in preaching, praying, hearing, singing*, and whether the *Ministers habit* be *black* or *white*, *linnen* or *woollen*, or *of what shape and fashion*; this he saith is *left to humane prudence*, Sect. 21. pag. 405. and in 406. he that hath *commanded us joyfully to sing his praises, hath not told us* whether we *shall use the Meeter or any*

mu-

melodious tune to help us, or whether *we shall use or not use a Musical instrument, or the help of more artificial singers or choristers, &c.* and in Sect. 23. *the use of the Ring in Marriage. In all these cases it is no usurpation or addition to the word or institution of God for man to determine; it is but obeying of Gods commands, all these are necessary in their* genus, *and commanded us of God; and the* species, *no where by the Word of God determined of, &c.*

Sect. 15. Yet in pag. 417. he saith, that of all our *ceremonies* there is *none* that *I have* more *suspected* to be simply *unlawful*, then the *Crosse in Baptism.* The rest as I have said, *I should have submitted to, rather then hinder the Service or Peace of the Church*, saying pag. 418. yet dare I not *peremptorily say it is unlawful, nor will I make any disturbance in the Church* about it more then my *own forbearance*, which I fear will *not be a little*, considering what is *published against the same* by these following reasons, pag. 418. Sect. 53. *This is not*, saith he, *the mere circumstance of a duty, but a substantial humane Ordinance of Worship, &c. There must be some time, some place, some gesture, some vesture, some utensils*; but you cannot *say that there must be some* teaching symbols, *some* mystical signs, *&c.*

Sect. 16. To which I shall crave *leave* to *reply*, That *I can say so*, because that I have read so much *affirmed by your self*, pag. 404. *Five Disput.* being as much, if I mistake not, as the *Church of England doth declare.* For there I find Sect. 18. *Though the tongue be the chief instrument, yet not the onely instrument to express the mind. And though words be the ordinary, yet not the onely signs, as the Prophets of old were wont by other signs, as well as words to prophesie to the people*, Sect. 19. *And therefore I durst not have reproved any of the ancient Christians that used the sign of the Cross meerly as a professing signal action, to shew to the* Heathen *and* Jews *about them that they* believed in

a crucifyed Christ, *and were not* ashamed of his Cross.

*Sect.*17. Now I beseech the *Christian Reader* to consider whether the *sign of the Cross* so used was not a *teaching Symbol* or a *mystical sign*. And therefore it seemeth *strange to me*, that though this *worthy person* durst not *reprove* the *ancient Christians* for the use of the *sign* of the *Cross*, yet seemeth to *reprove* the *Church of England* upon the same account and no other, who do use it onely as a *professing signal action*; who also granteth *significant signs warrantable*, pag. 410. *secondarily though not primary*, speaking of the Surplice, Sect. 40. *saying, he would use* that garment if he could not be dispensed with. *Though secondarily, the* whitenesse be to signifie purity, *and so it be made a* teaching sign, *yet would I obey; for secondarily, we may lawfully and piously* make teaching signs of our food and rayment, *and any thing that we set.* (*And if so, why not of the sign of the Crosse?*)

*Sect.*18. Now that the *sign of the Crosse* is instituted by the *Church onely* as a *teaching sign*, and that according to *Mr. Baxters distinction secondarily* and not *primary*, not as a *humane sacrament* as is said before, Sect. 54.

I argue, first, from the *words quoted* by *Mr. Baxter* in the *Form of Celebration*, pag. 421. *We receive this child into the congregation of Christs flock, and do sign him with the sign of the Cross, in token that he shall not hereafter be ashamed to confess the faith of Christ crucified, &c.*

Two things I desire may be *observed* from hence, and then it will appear to be no *covenanting sign*, as is said Sect. 60. pag. 420.

*Sect.*19. First, the order of the use of this *ceremony*, it is *after the child is baptized* according to *Christs own institution*, by water, in the name *of the Father, Son and Holy Ghost*; after that the *Infant* is *externally admitted* into the *covenant by the seal thereof*, and thereby *made a visible Church member*; Then it followeth, *We receive*

this

this child into the congregation of Christs flock, and do sign him with the sign of the Cross. But to what end, to be an *instrument to convey grace?* No, but for the very end that Mr. *Baxter* durst not reprove any of the ancient Christians that used this sign, *viz.* as *a professing signal action* that they should not be *ashamed to confess the faith of Christ crucified, &c.* So that the *secundary end* of this *ceremony* or *sign of the Cross* being onely a *teaching sign* to remember us of a *moral duty*, as I have said before. The Sacrament of *Baptisme* it self being the *primary* one, the *investing*, the *listing* and the *covenanting sign*. The *sign* of the Cross, as I said before, being onely a *teaching sign* of a *duty* of so much moment; that if we perform it not, Christ will be ashamed of us before his Father. *Methinks* this should *encline all peaceable minds* to encline to the *use of this ceremony* when *commanded*, it being only a *sign* and *token* to mind us of a *moral duty*.

Sect. 20. But secondly, that it is onely and no other then a *teaching sign*, I *argue* from what I find *brought to endeavour* to *prove* the contrary, pag. 419. Sect. 57. by those words prefixed before the Common prayer Book of *ceremonies*, where they say, *That they be not dark and dumb ceremonies, but are so set forth that every man may understand what they do mean, and to what use they do serve; and that they are apt to stir up the dull mind of man to the remembrance of his duty to God*, by some notable and special *signification whereby he might be edified.* This *ceremony* therefore *amongst* the rest is *declared* to be but of that *teaching significancy* which is allowed in *Five Dispat.* to the Surplice; and therefore being onely for the *remembrance* of to Christian a *duty*, being a means no where *forbidden* may *lawfully* be used. The *Ring* in *Marriage*, though acknowledged *Five Dispat.* before quoted to be a *symbolical sign* and lawful to be used, pag. 406. yet I humbly conceive that it is *appointed* for

to *remember* the party that *weareth* it of the *covenant* of her *God* which she hath *entred* into with her *husband*, at the *publick celebration* of *Matrimony* before many witnesses. The *engaging covenanting act*, in the solemnizing of *Matrimony* lyeth in the *Promise*, the *Ring* amongst other uses, is to be a *token* for to *remember* the *promise* that was then made.

Sect. 21. Now that the *sign of the Cross* after Baptism is *appointed* for the *same* use (and is no *Sacramentum in Sacramento*, as I have I hope fully proved before) appeareth best by the Church, who *declare* it not onely in her *Preface* before the *ceremonies*, but also in *several* Canons of the Church, to which I refer you.

If after all this it may be *objected*, that though this *sign of the Cross* have onely this signal *professing signification*, and so was *lawful* in the *primitive times*, when the Church lived amongst *Jews* and *Gentiles*; but now the *reason* for the *continuance* of the same *holdeth not*, we live not now amongst Pagans, Heathens and Jews, as they did.

Sect. 22. I *answer*; It is true, but do not *many Infidels* and *enemies* to the *cross of Christ* live amongst us? I name them not, such as do still look upon our *blessed Jesus* as an *Impostor*, the *Gospel* as a *fable*, and *Christs crucifixion* as a *just demerit* for his *seduction of the people*.

And therefore judge, I pray you, whether there be not the *same*, if not *better reason* for the *continuance in the* Christian Church of this Ceremony of the *sign of the* Cross at the *celebration of Baptism*; which *ordinance of Baptism* is to us as *circumcision* was to the *Jews*.

Whether all be true in every *circumstance* concerning the *sign of the Cross* that appeared in *Constantines* time, with this Motto, *In hoc vince*, By this thou shalt overcome, I *determine* not.

Sect. 23. But considering this *sign* of it as used in the *Reformed*

Reformed Church of England, who can tell but that by an *universal conformity* to the use of it throughout *His Majesty's dominions* we may *In hoc vincere*, by this very *significant sign* overcome them into *Christs fold*? It is not *irrational to think*, but that the *Jews observing* how *much* we *all* from *highest* to *lowest*, *glory* in the *representation* of that *opprobrious instrument of death* which their *Forefathers* used, viz. *The cross*, so as that even at our *Baptism*, *when we are listed* among the *number of Christs souldiers*, we are by that *sign* and *token* to *remember*, that we be never *ashamed* to own *Christ* before the *Jews* as well as the *Gentiles*. Did I say, they? But *understand it aright*: it might be a great *means* to make them *ashamed* of their *obstinacy* in which they *continue* to this day; they being a *people led* so much by *signes* and *ceremonies*, for although, if I *mistake not*, the *manner how* the *Jewes* shall be *converted* is obscurely laid down in the *holy Scripture*, yet if there be any truth in the *opinion* of the *learned Mead* about it, who from 1 *Tim.* 1. 16. maketh the *mystery of* St. *Pauls conversion* to be a *Type of the calling of the Jews*, *shewing that as Paul was converted by an extraordinary meanes*, so pag. 27. *The Jewes not to be converted to Christ by such means as were the rest of the Nations, by the Ministry of Preachers sent unto them; but by the Revelation of Christ Jesus in his glory from heaven, whose coming then shall be as a Lightning out of the East shining into the West, and the sign of the Son of Man shall appear in the clouds of heaven.* Mat. 23. 39. and 24. ver. 27, 30.

Sect. 24. I say, if there be *any truth* in this *conjecture*, who can tell but this *simple conjecture*, also referring to what is said before, may not be a *Prodrome* in this *Kingdome*, where it is *supposed* so *many Jewes are* and *prepare* for it?

But whether this be *true or no*, yet it is much to be *feared*, that the *divisions* which are *amongst Christians*

about the *modes* of *Worship* is a great *hinderance* to their *conversion*. And therefore we should lay it *to heart*, and as much as in us lieth, to *follow the things that make for peace*, Rom. 14.

Sect. 25. Hoping therefore that what I have written in the *sincerity* and *uprightness* of my *heart*, may be *useful* to this *end and purpose*, and helpful also to take away *those scruples* and doubts *hindering* an *universal subscription* to the 39. *Articles of Religion, the Book of common prayer, and all the rites and ceremonies*; *whose sinfulness*, as is supposed, lieth in their *Sacramentality*, by Mr. *Nicholls*, the *Author of the Discourse of Liturgies*, and *others*.

CHAP. XII.

The general arguments against Subscription *to the Book of making Bishops, Priests and Deacons; because the Deacon we are to approve, his description is not to be found in the Book of God, answered: The weakness of which argument is evidenced from the example of Christ and his Apostles; also the great evil of urging this argument at large, that nothing is warrantable but what is expressly commanded.*

Section 1.

I Shall proceed to the consideration of the third great *instance presented* by Mr. *Nicholls* in the behalf of the *Non-conformists* of his time; why they could not *subscribe*, because that in the *Book of Orders* there is *an Office of Ministry called the Deacon*, whose *description* is not be *found in Gods book*, pag. 27. and that he may *Preach* and *Baptize*, and not be of the *Order of Priesthood*, *as they call it*.

We therefore think that in subscribing hereunto we should offend the holy Canon of Scripture, and allow that

which

which is contrary to the same Book by our subscription.

Now for the *removing* of this *scruple* which remaineth in the minds of many I fear at this day, and that *very much encreased* since his *time*;

I shall make bold to *weigh this general argument* here brought against subscription, viz. *That the Deacon whom we are to allow of according to the Book of Orders, his description is not to be found in the Book of God.*

Therefore *to subscribe is a sin.*

Sect. 2. Now though it be a *truth in general* yet no *general truth*, That to do or to *allow* of that which hath no *description* or *prescription* in the *Word of God*, that is, without a *command from God* is a *sin.*

Which is as you may observe Mr. *Nicholls argument against Deacons.*

Yet this *truth* taken without the *distinction* of Mr. *Ball before quoted* of *matters substantial* and *circumstantiall*, not onely of *Worship* but of our *humane converse*; nay, in the *very Function* of the *Ministry* as you shall find from Mr. *John Ball*, when I come to speak of the *Deacon* in *particular*; is not to be *approved* of, the argument drawn from it being *of dangerous consequence.*

Sect. 3. Now observing this *argument* generally *propounded*, that I do not find this or that *particular command* by *God* in his Word, was a *principal pillar of Nonconformity in Bishop Hoopers* time and in Mr. *Nicholls* time, and probably began the troubles at *Frankfort*, is also the *Anabaptists* great *argument* against *baptizing* Infants, and the *originals* of the *Quakers sad delusion*, that would therefore *wear* no *lace* or *hatbands*, *&c. because* not *commanded in the Word*; and is also the *great argument* used to this *day* by the *Author of the Discourse* about *Liturgies* and others, *against a form of prayer imposed*, the *present Liturgy* or *Service-book*, and the *significant rites* or *ceremonies* of the Church, as being *reducible to no command.*

I shall desire seriously that what I now offer to *consideration*, may be well *weighed* by all; *especially*, such as may scrupulously an universal subscription as agreeable to Gods Word, because they find no command for those rites and ceremonies, they do thereby declare their approbation of.

Sect. 4. That I do not find *our blessed Lord* and *Saviour*, who *never sinned* by *omission* or *commission*, though he did often *bring arguments* from the *written Word of God* to resist the *devil*, and to *convince wicked men* of their *sins* against the *express commands thereof*.

Yet I do not find as to *circumstantials* in *Worship* or *otherwise*, that he ever used this *argument*. *I find no command* for this or that in *Scripture*, and therefore *I charge you do it not*.

In times of *affliction* our ears, as *Job* saith, are open to *ecclesiastical Discipline*, and yet our *dear Saviour* who was *full of compassion* to the *souls and bodyes* of men, being *besought by Jairus* one of the *Rulers* of the *Synagogue* to heal his *Daughter* at the point of *death*. We do not find our Saviour thus treating of him at that time; *Friend I fear this judgement is come upon thee for that you execute an Office that hath no standing in the Scripture, no description there; where do you find any particular command either for your Synagogues*, or *for you to be a Ruler there*, &c.

Sect. 5. Neither do we find it to be his *practice* at any other time to use this argument. And why it should be *ours* to lay so much *stress* upon it, as Mr. *Nicholls* did in his time, *and we since*, I know not.

Sure I am, that which is contrary to the *practice* of Christ and his Apostles, we are to *forbear*.

I think I have proved it *contrary* to Christs *practice*, who was a *severe hater* of *mens superstitious traditions*, that is, such as *made void the Law of God*; but those *traditions* which make not *void* any *Law of God*, that

that is to say, are not *contrary* to any *command*, and no holiness placed in them: These if I mistake not *Christ never reproved*; the *superstition of the Pharisees* about their *external washings*, he *reproveth* sharply, but not upon this account, because they were no *where commanded*, But because they placed *holiness in them*, and *censured* those that *did not* as they did *themselves*, therefore he calleth them so *often hypocrites*; as you may find by *comparing Mark* 7. 3, 4. with *Mat.* 15. *washing* or not *washings* is *indifferent* except the *hands* be very *foul*. But to *account* our hands more *holy* for *washing*, and to *censure* others for having *common hands* that *wash* not as the *Pharisees* did the *Disciples of our Lord*: This was the *superstition* of the *Pharisees*.

Sect. 6. I might be large in proving the *weakness* of this *argument*, that all things because not *commanded* or *prescribed* in *scripture* are *sinful*: But as I have *shewed* we have no *warrant* to *argue* thus about *circumstantials* not *forbidden* from the example of our Saviour, so I conceive the *consideration* of the *practice* of the Apostle *Paul* may somewhat clear what I say, who as if he would have *prevented* the *sad consequences proceeding* from the want of *distinctions* in this particular, 1 *Cor.* 7. 7. *As a Church-governor distinguisheth* of what he *enjoyns* the *Corinthians* by *commandement* from God, and what he doth by *permission* onely enjoyn, what he saith of himself, and what not he *but the Lord*, 1 Cor. 7. 6, 10.

And this very *distinction* if considered, would deliver us from all *our fears* that we have about *circumstantial matters* not *determined* by God in his Word. To observe and *do them*, because not *commanded* is not *sinful*; because the *Apostle* had then *sinned* in *ordaining* as he saith in every Church such things for which he had no *commandement*, but onely permission. To subscribe therefore to observe these commands is lawful, as being agreeable to Gods Word.

Sect.

Sect. 7. As to what may be objected against Subscription to the Book for the form or manner of making, Ordaining and Consecrating of Bishops, Priests and Deacons; because that Gospel-ministers or Elders are there called Priests, I shall say little, referring the Learned whom it concerneth to the Learned Discourse of *Mr. Meade* on this subject, who plainly sheweth that Priest is but the contraction of Presbyter, and therefore the fittest Translation for πρεσβύτερος, according to the very Letters, which *Latin*, *Italian*, *French*, and others have imitated; and also to what *Mr. Ball* writeth on this subject: And therefore shall proceed to the consideration of the Deacon which is to be approved of by the Subscription aforesaid.

Mr. *Balls* 1. Treatise answer to *Can*, *pag.* 142. That Parsons, Vicars, Stipendaries, Parish-Priests, &c. are but various Titles given to the same kind of Ministry in divers persons.

CHAP. XIII.

The Order of Deacon excepted against by Mr. Nicholls *as exercised in the Church of* England, *justified by Mr.* John Balls *argument for Lecturers. Together with several directions from Mr.* John Randall, *what is to be done in this present case of Conformity, as to perswading of the Conscience.*

Section 1.

AND thus now having spoken to the *argument in general*, which I desire may be well *thought* on, I shall consider of what is alledged concerning this Deacon in *Mr. Nicholls* Plea for not subscribing, pag. 27. *Because in the Book of Orders there is an Office of Ministry called the Deacon, consisting in helping the Priest in Divine service, especially when he ministreth the holy Com-*

Communion, &c. This Ministry, he saith, hath no resemblance with the office of the Deacon, Acts 6. or 1 Tim. 3. neither any other Office described or instituted by God in all the New Testament.

This *objection* still *remaining* in the *minds* of many who are to *subscribe* unto this *Book of Orders* by this new Law for *Uniformity*;

I humbly conceive, that to *help* to remove it would be a very *good work*: To this purpose I shall desire it may be *considered*, how near the *Non-conformists* argument against *Deacons* cometh to the *Brownists* against *Lecturers*, see pag. 88. second part of *Mr. Balls* Answer, *Mr. Nicholls* Plea 26, 27.

Now an answer therefore to *one* may answer *both*: I shall give you *Mr. Balls answer* in the *general*, and do refer you to what *he saith more particularly*, pag. 89, 90. Saith he, *If you speak of the substantials and essentials of the Ministry, it is freely granted that the true Ministry is by the Word of God; but if you extend it to every circumstantial order, whereby in this or that society the Minister is to execute that Function he hath received of God, this is not approved; this he may have from men, as he at large sheweth.*

Sect. 2. Observe here how he *distinguisheth* between the *Function* of the *Ministry* and that *particular Order*, whereby in this or that *society* he is to *execute this Function*: Which *distinction*, as I said before, serveth not onely for a *very good answer* to the *Brownists*, that deny *Lecturers* to be true Ministers; but likewise to justifie against the *Non-conformists* the *execution* of the *Ministerial Function* by this *order of Deacons*. And indeed if it be considered, the very *term* Διακονὸς in Scripture doth signifie one that *ministers* to another in a *degree above him*. Saith our Saviour, *He that will be greatest amongst you, let him be your Deacon*, in the *Original*. And in this sense

sense the *supreme Magistrate* being *under God*, and serving in a *place below him*, yet above the *people*, he is called *Rom.* 13. *The Deacon of God*. And there is some *hint* for this even out of 1 *Tim.* 3. he that *diaconiseth* it well, gets himself a * *good degree*: Implying that this *Order of Deaconship* is preparatory to further *degrees of order* in the *Ministry*, viz. such as I have before quoted were *executed* in the Church in St. *Jeromes* time, that is, of *Presbyter* and *Bishop*.

* βαθμὸν καλὸν compar'd with the *Arabick* & *Syriack* doth much confirm this sense.

Sect. 3. The ground therefore of this mistake, I humbly conceive, lyeth in this, Plea 27. In that they call this *order of Deacon* to be an *office* of the *Ministry* called the *Deacon*; whereas according to Mr. *Ball* in the title of Lecturers saith, it is only that *order* in which the *Ministerial Function is executed*. Therefore it may be fitly said of the *Deacon*, the acceptation of *whose name* in the Scripture doth much *justifie his imployment*, according to the practice of the Church of *Engl.* viz. what Mr. *Nicholls* saith, is to be in helping the *Priest in Divine Service*, &c.

And thus now having considered of these three great *impediments* to *subscription* in Queen *Elizabeths time*, with whatsoever I have met with in the Writings of the ew *Non-conformists* in these times, I hope it will appear to all *sober Christians* what I at first propounded to *evidence* upon inquiry, That *Subscription to all the* 39. *Articles, the book of Common prayer and to all the rites and ceremonees therein, is lawful and warrantable, and may be done without sin*.

Sect. 4. As to all the *particular exceptions* not here spoken to, against several *passages* in the *Common prayer*, and *Rites of Administration*, muttered together in the *Discourse of Liturgies*, I shall for *brevities sake* forbear to answer *particularly*, having answered all by taking away the *nail* upon which they all *hang*. For

For whosoever shall seriously *review* that *Discourse*, and observe his *proofs*, may find that Mr. *Nicholls* argument *against Deacons*, because *their description* in *every circumstance* is not to be *found* in the *Word of God*, is brought in not *onely* against *forms of prayer* in this *present Liturgy*, but *all* the *circumstantial and ceremonial parts therein*, they are *reducible* to no *command*. *No warrant* in the *Word* to *use or stand up at Gloria Patri* and the *Creed*, *no warrant* to *kneel at the Communion*, for the *people* to answer the *Priest* in prayer, as in the *Letany* and other *responds*, *&c.* with more *of that kind*; many of which I believe might be *warranted from Scripture particularly*, and such as are *included* in *general Texts* thereof.

I desire therefore this may be *considered*, that the Scripture is no way to be *accused* of *insufficiency*, because that there are not *particular commands* for every *mode in Worship* for every *order*, *rite* and *ceremony* in *divine Administrations*; neither are they who *command* or they which *obey* and *conform* to the use of them to *be accused of superstition* and *Will-worship*. My *reasons* for it (besides what I have said before) being the same both from Reverend *Mr. Calvin* and *Mr. Ball* before quoted, which were very good in *their dayes*, and are like to stand so *while* Christ hath a *visible Church upon earth*.

Sect. 5. Now before I go off from this subject, I hope I may do *good service* in this *momentous* business to offer to your *consideration* the use that the pious and Learned *Mr. Randall* in his Lectures of the Church, *teacheth* us to make, of what hath been the *subject* of *my Discourse*, being *co-incident* with his. Saith he, pag. 148. *If we live in a Church where such things are* ordained *which are not* simply unlawful, *we must take heed that we* resist *not this power or the things thereby ordained.*

1. This is the first rule, and the Lord encline our hearts

heart to keep it, as a means to this followeth another.

2. We must bridle our selves from *dislike*, this is the *second*; unto which it should seem we are naturally subject, even to dislike the commands of our *Superiours* about things not *determined by God in his Word*.

3. But thirdly, saith he, *bridle thy self especially from refusal*. Good men had need to have an especial care of *themselves*, and that by the *severe commands of God* they bridle themselves from *disobedience* to the *lawful commands of men*. Write therefore this golden saying of Reverend *Calvin* upon your hearts, *Nihil humano ingenio magis adversum est quam subjectio, vere enim illud olim dictum est, regis animum quemque intra se habere. Calvin* 1 *Pet.* 5. 5. There is nothing to which the *wit* of man is more *averse* then *subjection*; and therefore do men *naturally* bend their *wits and parts* in disputing the *commands* of their *Superiors*, what is said of old is very true, Every man hath within himself the heart of a King, he would rule but not obey: Follow therefore let us the counsel of this holy man, *especially to bridle our selves from refusal*.

But yet saith he in the next place, which I name the fourth Direction;

4. *Yield with some perswasion of conscience.*

Sect. 6. For though we may not refuse to yield *obedience* in matters simply *lawful* in themselves, yet every one is to *yield* with some *perswasion of conscience*, it being surely a very *dangerous thing* for *fear*, or any *carnal respect* to act *doubtingly*. Considering therefore that scrupulous persons about doubtful things to them commanded by lawful Authority are in so great a strait, that if they *yield obedience* doubtingly they *sin*, if they do not *conform* they sin; some *perswasion of conscience* is *absolutely necessary*.

Sect. 7. Now that which must *perswade* the conscience of the *lawfulness* or *unlawfulness* of an *action*, either *sacred*

sacred or *civil* as to the *substantials* of Gods Worship and our *humane converse*, must be the *Word of God* rightly *understood* and *applyed*. And that which must *perswade* the *conscience* in *circumstantials* referring to the duties of the *first* and *second Table* not *determined* by God or left to our *own liberty*, must be the Laws and *commands of our superiors*; which though they bind the *conscience*, yet not *absolutely* as the *Law of God doth*, but *relatively* with respect to those *general precepts* which *command us to yield obedience* for *conscience sake*.

Now if upon a *serious search* into Gods blessed Book, we find no *command* of Christ forbidding the *command* of our *Superiours*, in my poor *apprehension* the *conscience* is set at liberty from *doubts*, *fears* and *scruples*, and the more *evidence* we have thereof, the *more perswasion*; but *some*, you may observe from Mr. *Randall*, is *necessary*.

And thus now having presumed to shew how in my weak judgement this fourth Direction of his may be practicable, I shall proceed to the next, which I reckon his *fifth*.

5. *Take such a course whereby thou mayest obey the Magistrate and the Church, and yet not offend the weak; herein is wisdom.*

Sect. 8. That this may be done, that *weak Christians*, that is, such who yet *know* not their *Christian liberty* concerning these *circumstantials* in *Worship* not *determined by Gods Word*, who are apt to *judge* and *censure* those *Ministers* that do *conform* to the use of these *indifferent things*, which are of the same nature with those *matters of offence* about *meats*, *drinks* and *dayes*, that were *Rom.* 14. that, I say, *weak Christians* may not be *offended*, and be *delivered* from their *fears* and *scruples* about *sinning* against Christ in their own *use* of the *same*.

I humbly conceive, that as this *weakness* hath been

much *controlled*, and is much *continued* by what they have *sucked* in from the *general exhortations* of their *Teachers* against *Idolatry*, *superstition*, and *humane inventions* in *Gods Worship*; amongst which the things before spoken to have been *baptised* into that *name*, because *reducible* to no *command*.

So the way to *strengthen* them is for such *Ministers*, who have not been *cleare* in their *expressions*, and whose *Ministry* hath a command of their *consciences* and *affections* in other *substantial truths*, plainly to instruct them and inform them in the nature of these things to which they *conform* and yield *obedience*.

Sect. 9. I say, did such *Ministers*, who *zealously* in their preaching set forth the *excellency* and *necessity* of *Christ*, of *Holiness* and *Regeneration*, and of the *sinfulness of sin*, with the *like faithfulness* present their hearers with the *sinfulness* of the *sin* of *disobedience* to the *commands*, of our *Superiours* in matters not simply *unlawful*; *faithfully* shewing them, that the best way for to make these things not *simply unlawful* in themselves, not to be so to *them*, is to *rectifie* their *judgements*, and *perswade* their *consciences* as aforesaid. And also

That the onely *cure* for our *contentions* about these *lesser things* is to *mind* the *substantials* of *Christs Kingdom* indeed, *Rom.* 14. directing them to *proportion* their *zeal* more about these *things*, then these poor *circumstantial* matters in *difference*.

Sect 10. I do verily believe, that did such *Ministers* who are *holy and unblameable* in their *lives*, and *powerful* in their *preaching*, but make these *particulars* aforesaid the *subject* matter of their *information* of their *hearers* in the Ministry of the Word, and not *confound* things that *differ*, and in *general terms* declaime against *superstitious inventions of men*, and *additions to Gods Worship*, &c.

There would be *great hopes* through Gods *blessing* upon

on this *means*, that those who now *speak evil of* those things which they understand not, that cannot say as the Apostle *Paul* in the like case, *Rom.* 14. I know *and am perswaded*. But they are *perswaded* against indifferent things as sinfull, though they have no *clear* and *distinct knowledge* of the *nature* of *these things*; and therefore are but *weak* in *knowledge* whatever they may *think* of themselves. They would by this *means* come to be *enlightned*, to be better *informed* to *understand* their *christian liberty*; and so the *grounds* of their *offence* and *scandall through* their *weakness* would be *taken away*.

Sect. 11. And in order to this, if I *mistake not*, what the *Law of the Land* now *requireth every Lecturer* to do the *first time* he preacheth before Sermon, and also upon the *first Lecture-day* every moneth, pag. 86. may very *much comport* with the *advice aforesaid*, and together may much *conduce* to the *practice* of *Mr. Randalls Fifth Direction*, viz. to take such a *course* whereby we may neither *offend* the *Magistrate* or our *weak Brother*.

But what now if this cannot be done, but at some *Ministers* first *conforming* according to the *Act*? Some Christians till they be *better informed* will be *offended*, what is to be done in this case? This Reverend *Person*, whose *memory is precious with many old professors to this day*, proceedeth further, to that which for *methods* sake I call the *sixth Direction*, pag. 143.

6. Yet rather obey the Magistrate, though with offence.

Sect. 12. And the reason that he gives is this, which I desire may be seriously weighed; *For here disobedience is the greater sin, and so takes away the sin of offending the weak; and indeed in this case I give no offence, because my hands are bound, and I have no liberty to do otherwise.*

CHAP. XIV.

Contains the course that a Minister is to take as to conformity. Though scandal be taken by weak brethren, in which Chapter the Doctrine of scandal is considered, and what is alledged by the Author of the Temperate Discourse *is answered; and the Magistrate freed from what is charged upon him under this consideration.*

Section 1.

NOw because that much is rapt up in a very few words, I shall endeavour to let it into the understandings of weak Brethren, by taking them into these propositions.

1. First, that though to offend the weak in *things* wherein we are at our liberty be a *sin*, yet when these things come to be *commanded* by the *Magistrate* and I obey not; here *disobedience* is the sinne to be laid to heart.

And the reason is, because that though the matter of the command be indifferent; yet obedience to the command is an express Gospel-duty, 1 *Pet. Rom.* 13. &c. And therefore, as Mr. *Randall* saith, taketh away any just cause of offending the weak.

2. Secondly, that where *Christians* are not at liberty, being *not sui Juris*, but under the *command* of their *superiors*; to do those things which are not simply *sinful* and *unlawful*, and in conforming to their commands. I give no *offence* to my *weak brother*, this may be *scandalum acceptum*, but *non datum*. I give no offence saith Mr. *Randal*.

And the reason is, because my hands are bound where I am not at my *own liberty*; but for the Peace of the *Church*, the *propagating and honour of Religion*, which is weakned by *differences* and *divisions* about modes of Wor-

Worship, &c. I am commanded to do such things which may seem to be *superstitious* or *superfluous* to *weak Christians*, and they may be *scandalized* thereat, and *take offence*; yet observe what Mr. *Randall* saith, I *give none by so doing*.

And therefore what I find concerning the judgement of the Doctors of *Aberdeene* of old is very considerable, That the *scandal of brethren weighs light when put into the scale with the command of Authority*,

Sect. 2. This being the great argument used against Non-conformity in the Treatise of the *Discourse of Liturgies*, why Ministers dare not use the Common prayer, because of the *scandal* they should give to the *weak*, I have been the larger upon this *subject*, to the end that I may, if *possible*, be *instrumental* in helping some out of the *Briars*, in whose name this Author *professeth*, they *cannot* because of *scandal* use the *common prayer*, pag. 47. 51, 107, &c.

Sect. 3. And to this purpose not daring to hide any thing that I know of, that hath any shew of Exception against the *judgement of this pious and learned man, Mr. Randall*, turning to those places in the *Discourse of Liturgies* before named, I find in pag. 107. this seeming Objection against what I have observed, as aforesaid, about scandals.

For these Authors, after the *quoting* of those places *about scandals*, *Rom.* 14 13. 1 *Cor.* 8. 3. 1 *Cor.* 10. 24. *Rom.* 14. 15. 1 *Cor.* 8. 3. do in pag. 107. say as followeth; *We are not ignorant what is said to take off the edge of this argument, viz. Concerning offending the weak we are told, first, that these precepts only concern us where the command of our Superiours doth not make the thing necessary.*

And truly I think I have told you so *again*, and confirmed it by the *authority* of a *wise* and *good man*. What

arguments you have *against it*, you keep to *your selves*; for I find *none*. But whereas I finde, you would gladly know it to this particular, *Whether those precepts of the Apostle be not reducible to the Moral Law, and whether the Magistrate be not as much obliged not to command things indifferent, where such a scandal will arise, as the inferiour not to do them?*

Give me leave to tell you who so gladly desire to be informed, that these *precepts* are not reducible to the *Moral Law*, they were onely reducible to the *Ceremonial Law*, or to such things which being abolished by *Christs death*, became *indifferent*. And so also are all the *commands of conformity*, under the *Gospel*, reducible onely to *circumstantials in Gods worship*, which God hath not *determined* against in his *Word*, as he hath against *stealing*, *adultery*, and such like *scandalous sins*.

Sect. 4. As to what is said further after the proposing of this Question, which I hope I have resolved, there is this *addition*, but no argument still; *We humbly conceive that the Magistrate himself is by the Law of God restrained from commanding any thing by which weak christians may be stumbled, offended, or made weak*. And I suppose this is the sense of Petition for Peace, pag. 18.

To which give me leave to answer, that I humbly conceive no such *matter*, and that it had been exceedingly well done to have quoted a *pertinent scripture*, or to have *so with* in which of the ten *commandments* this precept thus restraining our *Governours* lieth hid.

But because I think it not *sufficient* to propound things by my own *authority*, as I observe others do in this *controversie*, I shall offer to consideration some *scripture proof* or instance to the *contrary*: But before I do it, now it *cometh* in my *mind*, I shall desire that this *argument* should not be *slightly passed over*.

Sect. 5. Should this be granted for a *truth*, That the *Magi-*

Magistrate himself by the *Law of God* is restrained from *commanding* or *executing* any Law by which *weak Christians* may be *stumbled* or offended, or *take scandal*; Consider, I beseech you, the *dangerous consequents* thereof in all *Governments*, both *Ecclesiastical and civil*: I shall instance onely in the *Law of this Land* against *theft*, and the *penalties thereof*.

Put case that a *weak Christian*, as some such we had within our memory, even in *Olivers dayes*, that would have *overturned the Laws of the Land*, arguing against the *iniquity* of this *penalty of theft by death*, as being not *warranted* by Gods Word, and *different* from the *judicial Law of Moses*; for there the thief was but to make restitution, whereas by our Law it is death, especially if circumstantiated by that which may put a man in fear of his life, or in danger of the same by others.

Sect.6. Is the *Magistrate* an offendor in *enacting* or *executing* this *Law* so offensive to a *weak brother*? I leave this to your *serious thoughts*; for should this be *granted* in our Land, the *sin of stealing* would so abound amongst us, as that scarce *any persons* would be *secured*, as to their *lives* as well as *estates*; the remitting of this *penalty* for the reason aforesaid of *scandal*, would *occasion* more great and horrid sins to be *committed*.

But if this be said to be nothing to the case in hand, in reference to our *Ecclesiastical* matters in *difference*, though I think the *end* and *reason* of the *Laws* are the viz. *publick peace and safety*; I shall go off from this supposed *impertinency* by some, and proceed to the *consideration* of some *Scripture-proofs*, and shew wherein the *mistake* lyeth in this point, if I be not much *mistaken my self*.

Sect.7. I find that there is an *expresse precept* in matters of *scandal* about *indifferent* things, *Rom.* 14. 13.

That no man is to put an *occasion of falling or stumbling block* before his *Brother*. But I am apt to believe that the man here forbidden is not *the man in Office*. True it is, *every private person* left to his own *liberty*, is to beware of *laying a stumbling block* before his *Brother*; in doing that which is doubtful in the presence of a *weak Christian*. In this case as the Apostle saith, *Rom.* 14. *If I have faith I must keep it to my self*; if I am *perswaded* things *doubtful* to weak Christians *are lawful*, yet I must *forbear them* for the reason aforesaid, but not when *commanded* by my Superiors. But that this command of not *laying* a stumbling block *restrains* the *Magistrate*, I humbly conceive as I said before *no such matter*, and *my ground* for it *is this*.

Sect. 7. That then those who were *Superiors* in the *Government of the Church* assembled together, *Acts* 15. *had sinned* against this *precept of Paul*, *Rom.* 14. 14. for by what they *imposed* upon the *Gentiles*, viz. *abstaining from blood and things strangled*, they might have *given* them *matter of great scandal and offence*; who were weak and newly *converted* to the *Christian Faith*. They might very well have been *scandalized* at this *decree*, as depriving them not onely of their *Christian liberty*, but likewise that *natural liberty* they had to eat *blood*, *and kill their Poultry as we generally do*. But now these *very things* so altogether *unnecessary in se*, as you may *perceive*, being *judged* by them *necessary* for *propagation* of the *Christian Religion* amongst the *Jews*, and for the setling of *that Peace* which was so *much disturbed* by the Jewish Teachers, that it amounted to the raising of a *sedition* amongst them, as the word is in the original, *Act.* 15. 2.

Sect. 8. Now if this had been a *sin* in these Churchgovernors so to do for *Peace* and *Unity*, so to *scandalize* the *weak Gentile* as is said before, the *Imposition* had been *unnecessary*, as is said in the *Petition for Peace*,

pag.

pag. 19. and the *Holy Ghost* who is the *spirit of purity*, *piety* and *peace*, would not have been *pleased* with this *decree* or *canon*. But the Scriptures tell us, that *this seemed good to the Holy Ghost*, *Acts* 15. and therefore no sin in them to *command it*.

And certainly, had not this *decree* been *yielded* unto by the *Gentiles*, *ver.* 23. who *testified* their *conformity* to it by their *rejoycing* at the *consolation* when it was read, *ver.* 31. this *very decree* had *occasioned* as hot *contentions* and as *great scandal* to the *Gentiles* as was before amongst the *Jews*.

Sect. 10. But these *good hearts* being *peaceably* minded, did not say, *see here these Jews* which are the *chief in* Church-government, they have a mind to *promote the interest* of their own Country-men; and whereas we intended to be *purely* the *Disciples* of Christ, they will have us to please the *Jews*, be *Disciples of Moses* also. Our old *superstitious Pagan Priests*, never put such a *restraint* upon us as *this*, surely if we observe this Canon, we shall soon find them introducing more, and the *pure Worship* of Christ to which we *Gentiles* were *converted*, will by degrees be altogether *corrupted* with *Jewish ceremonies*.

But we find instead of such *perverse disputings*, That such was their *Primitive Peace*, *Unity* and Charity, that they did rejoyce at this decree and chearfully observe it.

Sect. 11. And if God would give to us but the same *humble*, and *peaceable*, and *charitable minds*, these *discords* and *differences* about *modes of Worship* and *Discipline*, would *hugely* be *healed* by *obedience* to this *Act for Uniformity*.

And thus now having upon the occasion of this passage in this Book aforesaid, *viz.* from the discourse of the *wholsome counsel* of Mr. *John Randall*, endeavoured to remove this *great stumbling block* out of the way to *conformity*,

formity, viz. the *supposed scandal* that might be given to *weak Christians* thereby.

I shall proceed to what followeth in Mr. *Randalls* counsel as a *Remedy* further in this case; saith he, pag. 148.

But what if a man be not *perswaded* of these things?

Sect. 12. It is too too evident that *notwithstanding* all that hath been written from the *beginning* of the said *controversies* to this day, it hath not had that *desired* effect, but *many* have and may *be still unsatisfyed*; not because their *arguments* for their *satisfaction* are *weak*, but because they are probably *weak* in their *apprehensions* of them; the *light* may *shine* but the *darkness* not *comprehend it*?

But what is to be done in this case, if a man be not perswaded?

Must he separate from the Church? no, saith he, this would be great *uncharitableness*. But in this case he hath *three rules of direction*.

First, he must labour to be better informed, he must not be *tenacious* of his own *opinion*, nor yet rest too much upon the *judgement* of other *Non-conformists* though holy and good men. But he must *labour* and *take pains* to be *better inform'd*.

Secondly, he must resolve to bear with a great deal, rather then make a rent, for schism is a great sin.

Thirdly, Suffer thy self to be over-born in things indifferent by the authority of the Church, till thou beest able to prove it simply unlawful, or to prove that there is a greater scandal in the use of it, then in disobeying the voice of the Church, and of the Christian Magistrate.

If both *Ministers* and *People* would but practice *this Rule*, the one not *lay down* their *Ministry*, the other not *censure* and judge them for *conforming*, till they be able to *prove* these two things aforesaid; some Lectures in the

the City had not so suddenly been laid downe, neither would many good Christians be in so great a *fear* as yet they are, lest for these *modes* of *Worship* and *Discipline*, and their Conformity thereunto, they should proceed further.

Consider therefore, I beseech you, what this reverend person saith further; *I know, saith he, that it is a sin to disobey the christian Magistrate, except that I know that God commands the contrary: Now in these indifferent things I do but fear, I do not know, that God commands the contrary; but my conscience is doubtfull of it; and saith he, should I run into a known sin, because that I would avoid a sin onely feared.*

Sect. 13. I beseech you all therefore in the bowels of Christ Jesus, who shall read these passages, seriously to consider of them; for were these counsels of this holy man but believed and practised, we who now are in very great straits, some for fear of the loss of their Ministers, others perhaps doubtful lest that in this hour of temptation they should either betray the Truth, as they suppose, or their Ministry and Liberties; may be delivered out of all their fears and dangers, and be preserved from sinning and suffering also.

Sect. 14. Now because that there *lyeth* a strong *objection* against all this, *though* it were *supposed* that some *Ministers* could declare to *conform* to the use of the *common prayer*, the 39. Articles of Religion, with a full assent and consent, unfeignedly and universally: yet they cannot, according to the Act, receive *Ordination* by the *Bishop*, having been *ordained* by *Presbyters*, lest they should sin against their own souls: I shall according to my proposed method proceed to discourse of this fourth Proposition, which followeth.

CHAP.

CHAP. XV.

That to receive Ordination from the Bishop, though ordained before by Presbyters, is lawful.

Section 1.

FOr the proof of this *proposition* I shall lay down this *argument*: In the first place, that which maketh the *ordination* of a *Presbyter* to be more *complete* and *conformable* to the *canon* of Scripture, and the practice of the *primitive* Church, that must needs be very *lawful* and *warrantable*.

But to receive *Ordination* from *Bishops*, though ordained before by *Presbyters*, maketh the Ordination of a *Presbyter* to be more conformable to the *canon of Scripture, &c.*

Sect. 2. For the proof of this I find, that the right way of *Ordination* according to the Scripture, and the practice of the *primitive Church* is affirmed by the *Ministers* that answered *Bishop Hall* 1641. was to be by the *Bishop* and *Presbyters joynt act*.

They say, pag. 25. that by *comparing* these two places of Scripture, 1 *Tim* 4 14. 2 *Tim.* 1. 6. *That Ordination of Ministers must be a joynt Act, neither of the Bishop alone or of the Presbyter alone; but of Bishop and Presbyter together.*

Sect. 3. And that this was the practice of the Primitive Church, I find affirmed by the said Ministers, pag. 37. *To be not onely a matter of Ecclesiastical custome, but of Ecclesiastical constitution, which bind the Bishop and Presbytery also.*

Consil. 4. Carthag. Can. 22. *First, in all his Ordinations to consult with his Clergy. Secondly, in his Ordination to take the concurrent assistance of his Presbyters.*

Cum

Cum Ordinatur Presbyter Episcopo, eum benedicente & manum super ejus tenente, etiam omnes Presbyteri, qui presentes sunt manus suas juxta, manum Episcopi caput illius teneant. In which Canon we have the unanimous Vote of two hundred and fourteen Bishops, declaring that the power of Ordination is in the hands of Presbyters as well as Bishops.

Sect. 4. Now who these Bishops were, and of how long continuance in the Church, that were thus to *ordain* by the counsel of *Carthage*, I find laid downe by the said *Ministers* in a quotation of *Hieron. ad Euagrium*, pag. 31. and also by Mr. *Baxter* in *Five Disput.* pag. 216. which place he saith, *Bishop Usher* told him he alleadged to *King Charles* at the *Isle of Wight*, to this end, when he was asked by him for an instance of *Presbyters ordaining*, *Quod autem postea unus electus est qui cæteris præponeretur, in schismatis remedium factum est, ne unusquisque ad se trahens, Christi Ecclesiam rumperet.*

Nam & Alexandriæ à Marco Evangelista usq; ad Heraclem & Dionysium Episcopos Presbyteri semper unum ex se Electum. In excelsiori gradu collocatum Episcopum nominabant, quomodo si exercitus imperatorum facit aut Diaconi elegant de se quem industriam noverint & Archidiacon. vocant.

Presbyters then made the first Bishop at Alexandria. They elected the n as an Army doth a General, but a further act is required from others for his Confirmations in that place. Now the general scope being to prove the original of Bishops from the Apostles times, as appeares by the conclusion of it in *Five Disput.* 218. *omnes Apostolorum successores sunt.*

Sect. 5. From this quotation, I shall raise these *Observations*, very much conducing to the Confirmation of what I have *taken in hand.*

First

First, that from the Apostles, as a remedy against *schisms* by the *Election* of *Presbyters* one was *elected* from amongst themselves.

Secondly, that after his *Election* thus made by the Presbyters, the *parity* that was before between them then was *taken away*, & he being placed in *gradu excelsiori*, and by them called a *Bishop*, was as much above them as was a *Generall* chosen by his *Army*, and the *Lord Mayor of Lond.* though chosen by the *Livery of the city*.

Five Dispt. pag. 218.

Thirdly, that the first Bishop thus chosen in *Alexandria*, was S. *Mark*, even in the Apostles time, for *Mark* was martyr'd six years before *Peter* and *Paul*, as the Ecclesiastical stories do record.

Fourthly, this first Bishop and his Successors continued in this *gradu excelsiori*, and were not *Moderators for a time* over the rest of the *Presbyters*, but as they were in Saint *Marks* time by the Electors named Bishops, so they continued and were fixed in that *Office*, as appeareth by the said quotation, which giveth the same Title to *Hieraclas* and *Dyonisius*, as they did at first to Saint *Mark*; which *Dyonisius* I find was the thirteenth Bishop of *Alexandria* after him: and that you may the better perceive how long in the Church of *Alexandria* it was from Saint *Mark* to *Dyonisius*, I shall give but a little touch by two of Saint *Marks* Successors; The first after him was *Anianus*, made in the eighth year of *Nero's* Reign, and he continued *two and twenty yeares* before that *Abilius* succeeded him. *Abilius* governed the Church in that *gradu excelsiori* before spoken of *thirteen years*, and dying, *Cordo* succeeded him. These three succeeded one another, S. *John* yet *living*, neither had *Alexandria* any more then two Bishops in 25 years after the death of St. *Mark*; *Euseb. lib.* 2. *cap.* 24. *Idem lib.* 3. *cap.* 13. *Idem, lib.* 3. *cap.* 21.

Most confirmed, 5 Dispt. p. 218.

Stil.

Sect.6. Now that the Bishop thus chosen to a *higher degree* in the Apostles time, and the Presbyters did *ordain altogether*, neither of them alone, I find by a quotation in *Five Disput.* pag. 211. from *Bishop Usher*, saith he, *Of the many Elders who thus ruled the Church of* Ephesus *in common, there was one President whom our Saviour in his Epistle to this Church in a particular manner styleth the Angel of the Church of* Ephesus; *and* Ignatius *in another Epistle written about twelve years after to the same Church calleth a Bishop. Between the Bishop and the Presbyters there, what an harmonious consent there was in the ordering of the Church-government, the same* Ignatius *doth fully declare, &c.*

But that the Bishop was the chief over the rest appeareth by the Title that was given him in *Tertullians* dayes, in the same quotation to be *Summus Sacerdos.*

From which quotation I observe, that in some of the Apostles dayes in the Church of *Ephesus*, though some of the *Presbyters* were called Bishops in the exhortation that was given them by Saint *Paul*, appointed (as *Bishop Usher* noteth) by the Church of *England* to be read at the *Ordination of Priests, &c.* pag. 211. That yet amongst those many *Elders* who were there called Overseers or Bishops, and commanded to oversee and take heed to themselves and to the flock, over whom the Holy Ghost had made them Overseers; yet that there was *one* amongst the rest by our Saviour, in his *Epistle* to that Church, styled the *Angel* of the Church of *Ephesus*; and it is observable what he speaketh to him alone by way of approbation, *Revel.2. I know thy works, that thou canst not bear with them which are evil, and hast examined them which say they are Apostles, and are not, and hast found them Lyers.*

Sect.7. So that it is evident that in those times there was a *Superiour* in the *Ministry* that did *examine*,

try and *find lyers*, such as said they were *Apostles*, which must needs be such as did take upon them the *Ministry of the Word*.

But yet notwithstanding, according to the quotation, if *Bishop Usher*, in the *Fourth Council of Carthage*, agreeing with what is before quoted in the *Ordination of Presbyters*, as the Bishop was to lay on *his hands*, so also were the *Presbyters then present*. It was to be therefore a *joynt Act*, and not *singly* to be done by *either* in these *pure* and primitive *times of the* Church.

Sect. 8. Now to make a *right judgement* from this Discourse of the *Ordination* that hath been in use amongst us for these several *late years* past, as to matter of *fact*.

I suppose it will easily be granted that *contrary* to what was *propounded* and *pleaded* for as a great and *necessary* part of *Reformation*, that the Bishop should not *Ordain* alone, but the *Presbyters* joyn with him.

The *Ordination* of *Presbyters* hath been without any such Bishop described by *Hieron. ad Euagrium*, that hath had either the *Name of a Bishop*, or hath been *exalted to a higher degree* then the rest of the *Presbyters*, or hath *continued* in the *exercise* thereof, as those Bishops did from Saint *Marks* time to *Heraclas* and *Dyonisius*.

Sect. 9. I must professe for my part, I have been at many *Ordinations* in the *City*; but could never see any such *Person*, hear of any such *Name*, but both Name and thing have been wanting as described by St. *Jerom*. The Classes ordaining without any Bishop present alone by themselves, and therefore the *Ordination* that hath been in this *manner*, hath been very imperfect at the best.

That this and other things also required to make a *complete Ordination* were *absent* in the *Ordination* by the *classes* generally, I suppose you will grant by what I further

further *offer* out of the *Five Disput.* pag. 204. to your *consideration:* It is there said, Sect. 22. Argument 7. "Where all these forementioned qualifications of the "Ordainer do concur, *viz.* That he be the Pastor of "a particular Church, and the chief Pastor of it, and "the Pastor of a City Church, and have Deacons and "Presbyters under him, and be the fixed President of "a Presbytery, and the Moderator or President of a "larger Presbytery of the Pastors of many Churches; "there according to the principles of the rigid sort of "Dissenters the Ordination is valid. But all these "forementioned qualifications do frequently concur to "some of our present Ordainers in *England*; therefore "their Ordination is valid. The premisses are so plain "that they need no confirmation.

Sect. 10. From whence *I observe* that where these *qualifications* have not *concurred* in all that have been *Ordainers* of others for these several *years* last past, there the *Ordination* that hath been received from such is very *invalid* and *imperfect*.

That these *qualifications* now have not *concurred* in all of the *Ordainers* of others in this City, or elsewhere in their several *classes*, that they have neither been chief *Pastors* of a *City Church*, that they have had neither *Deacons* nor *Presbyters* under them, that they have not been the *fixed Presidents* of a *Presbytery*, or *Presidents* of a larger *Presbytery* of the Pastors of *many Churches*, is so clear and evident, that it cannot, I suppose, be modestly denied.

Sect. 11. The *Ordination* therefore by *Presbyters* alone, being so *incomplete* upon all these *considerations*, so *contrary* to the *council of Carthage*, the *practice* of the *primitive times*, so *defective* of all these *qualifications* of the *Ordainer* last mentioned.

To receive *Ordination* from *Bishops* by those that have

thus received *Ordination* from *Presbyters alone* without *Bishops*, must needs be *lawful* and *warrantable*, and maketh the *Ordination* to be more *agreeable* to what hath been the *practice* of the *primitive* Church by these quotations before alledged.

Sect. 12. But it may be *objected*, That to be thus *ordained* after *Ordination* by *Presbyters*, is against that *canon* called the Apostles, Petition for peace, pag. 10. which *deposeth those that re-ordain, and those that be re-ordained.*

For answer to which, The *canon* called the *Apostles* doth indeed say somewhat to that purpose, but that it may appear it doth not *reach the case*, I shall set down the words thereof; *Siquis Episcopus, aut Presbyter, aut Diaconus, secundam ob aliq; o Ordinationem susceperit, deponitur tam ipse quam qui ipsum ordinavit, nisi forte constet eum Ordinationem habere ab hæreticis, qui enim à talibus baptizati aut ordinati sunt, hi neq; fideles neq; clerici esse possunt.*

Observe here in the first place this *canon* doth *allow* of three *degrees* of *order* then in the *function* of the *Ministry*, of *Bishops*, *Presbyters* and *Deacons*.

Secondly, this *canon* supposeth that *Ordination* was *chiefly* to be made by one in the singular number.

Thirdly, it supposeth that *Re-ordination* is no crime, where the *Ordination* hath not been *regular*, if the *persons ordaining* have been but *erroneous* as to this point of *Ordination* by *Presbyters* alone without *Bishops*. That this *Ordination* was not sufficient, I hope I may without offence tell you, was the *judgement* of the *ancient* Church, *Epiphan. hæres.* 69. *Colluthus* was a *Presbyter* in one of the Churches of *Alexandria*, and falling away from the *Bishop* there for some *mis-likes*, *ordained* himself certain *Presbyters*, for which this *Colluthus* was convented in the general Council before *Hosius* and the

the rest of the * *Bishops, and commanded to carry himself for a Presbyter as he was before, and all those that were ordained by him to return to their former state.*

* *Athan. apol. 2. in litera Presbyter. &c.*

Sect. 13. If you please to read in *Athanasius apolog.* 2. you will find the *judgment* of the *primitive Church* about *Presbyters ordaining Presbyters* alone, to be such as required *Re-ordination.*

I beseech you therefore let me *propound* but this *case* to you; *Suppose* some of those *Presbyters* that had in the time of *Novatus* sworn with him that they would not return to their *catholick Bishops*, and in this time of their *schism* from the Church had *ordained* one another, would not the *pleading* of the *canon* against *Re-ordination* be interpreted a *wilful continuance* in that *schism* in them, and that they had no inclinations to return unto their *catholick Bishops?* I suppose you could not but look upon this as a great *evil* in them so to do, and is an *evil* to be avoided wheresoever it hides it self, though under never such good *pretences.*

Sect. 14. Be *perswaded* therefore that this may be no *impediment* to your *exercise* of the *Ministry*, that you will not *observe* what the *Law* requireth; that now you should come in before the 24. *of August, and receive Ordination by a Bishop.*

And let not onely what I have said *prevaile* with you, but be *pleased* to *consider* that to be *ordained* by *Bishops* is in it self so *lawful*, that *Mr. John Ball* is very positive in his Affirmation, part 1. pag. 95. *If they be not lawful Ministers who receive their Ordination from Bishops, the Church of God throughout the World hath been destitute of lawful Ministers for the space of this fourteen or fifteen hundred years, which the Non-conformists will never affirm.*

Here take notice, I pray you, of what is affirmed by this

Worthy person, *viz. First*, that they which receive *Ordination from Bishops are lawful Ministers. Secondly, that Ordination by Bishops hath been in the Church for the space of this fourteen or fifteen hundred years. Thirdly, that the Non-conformists did then never affirm that in all this time the Church of God had been destitute of lawful Ministers, though ordained by Bishops.*

Sect. 15. And surely these things *considered*, must needs *quicken* you to come in and receive *Ordination* according to the *Act for Uniformity*.

For if *Ordination by Bishops* hath been in the *Church of God* of so long *standing*, and is of such *Antiquity*, it must needs *follow* that *Ordination* by *Presbyters alone* in a *classis* must need bee an *Innovation* in the *Church*; especially considering the judgement of St. *Jerom* in his *Epist. ad Evagrium*, who speaking of Ordination debars a Presbyter from it, saith he, *Quid facit Episcopus quod Presbyter non faciat excepta Ordinatione?* Mark the moode is potential, he may not meddle with Ordination without a Bishop. And therefore the best way for *Ministers* to be most *completely ordained* (in my poor judgement) is to come in and be *ordained* by *Bishops*, though *ordained* before by *Presbyters*; especially considering that they are now called upon by the *Law* of the *Land* so to do, and the thing so *lawful* in it self as you have heard.

I shall but offer to your *consideration* as a motive to this work, what you will find propounded by Mr. *Baxter* (though by him there used to another purpose) in his *Five Disput.* pag. 4. after a worthy commendation of some of the Bishops. *So eminent in Gods graces and gifts, that their names will be precious whilst Christ hath in England a reformed Church; besides the godliness of their lives and painful preaching.* One *Jewell*, one *Usher*, one *Davenant*, *hath done so much against the Romain usurpers, as they will never claw it off them: o thol ast.*

Sect

Sect. 16. Saith he, that which I offer as a great incouragement to Episcopal Ordination and Subscription, pag. 4. *Moreover, who knoweth not that most of the godly able Ministers of England since the Reformation did judge Episcopacy some of them lawful, and some of them most fit (for the Non-conformists were but few) and that even before these late troubles and wars, &c. The most through the Land did subscribe and conform to Episcopal Government, as a thing not contrary to the Word of God; so that it is very evident that it is very consistent with a godly life, to judge Episcopacy lawful and fit, or else we should not have had so many hundred learned and godly men of that mind.*

Observe here if it be very *evident* that it is very *consistent* with a *godly life*, to *judge Episcopacy lawful and fit*; which are two of the most considerable qualifications that can be in any Government, either of Church or State.

Be *perswaded*, now laying aside our *prejudices* and *perplexing fears*, to become of the same mind with those *many hundred* of *godly* and *learned* men that did *judge* Episcopacy to be *lawful* and *fit*; even for us who are under a mixed *Monarchical Government*: Especially lying this close to *our hearts*, which Mr. *Baxter* saith, *It is consistent with a godly life* so to *judge*, which will not onely keep us from judging others who are of that *perswasion*, but may also very much perswade all pious and peaceable spirits to be of their mind; who judging *Episcopacy* to be *lawful*, did receive *Ordination* by Bishops.

And not onely by their example be perswaded to receive *Ordination* from *Bishops* as they did, but *also* to subscribe to the 39. *Articles* according to the *Act*. Mr. *Baxter* here tells the *Non-conformists* were but *few*. That most throughout the Land did *subscribe* and *conform* to *Episcopal Government*, *as a thing not contrary to the Word of God*. And will you now be *singular* a-

gain by your *Non-conformity* and *Non-subscription*. I beseech you be *pleased* to what I have in the *former discourse* spoken by way of argument for *subscription*, consider seriously what you will find written by Dr. *John Burges* in his *Defence of the three Innocent Ceremonies*, one that after some *years deprivation* for *Non-conformity*, after some years *practice of Physick*, though he found it his best *imployment* for *profit*, yet returned to the *Ministry*, *subscribed* and writ in the *defence* of *conformity*; I say, his whole Book may be of great use in this *juncture* of time; especially what he writes about Subscription, pag. 23. of his book.

To all which be pleased to *consider* of the quotation out of Mr. *Baxter*, it being such a passage (in my weak judgement) that whatever may seem to be said in the *Five Disput.* to the *contrary*, yet there is so much *truth* therein as may *engage* all that *love the truth and peace* after all our *divisions* and sore *discords* (which, as Mr. *Baxter* saith, are not about matter of *Doctrine*, but of *modes of Worship*, &c.) to come to *settlement*.

And in *order* hereunto be *perswaded* to come in and receive *Ordination* from the *Bishop*, though *ordained* before by *Presbyters*, as being the way to make your *Ordination* the more *valid* and *complete*, and thereby to continue you still in the *Ministry*.

CHAP.

CHAP. XVI.

That for our Ministers to receive Ordination by Bishops, though ordained before by Presbyters, will not conclude the Reformed Churches, that have no Episcopal Ordination, to have no true Ministers, and consequently to be no true Churches.

Section 1.

BUt it may be *objected*, That to receive *Ordination* from *Bishops* by those that have been ordained by the *Presbytery* without *Bishops*, will make us to yield not onely that our *Ordination* is invalid, but also that the *Reformed Churches* in *France*, and that other Churches beyond Sea, that have no *Episcopal Ordination*, have not true *Ministers* amongst them, and consequently are not true Churches of Christ, &c.

To this may be answered, That the *case* in *England* and in *France*, and other *Reformed Churches*, is not alike; most of the aforesaid Churches, especially in *France* and *Germany*, are under *persecution*; and that may be said of them, which I find in a Letter of *E. M.* to Mr. *Baxter*, printed before his *Disputation* about *Ordination*, which to the said *E. M.* was given in answer to an *objection* somewhat of the same *tendency*; *The Churches in those places were very much under a cloud, being persecuted, and had not liberty to settle Diocesan Episcopacy in that glory which the Apostolical Institution aimed at; and that the Church was then what it could be, and not what it would be.*

Sect. 2. I say, this is the *case* of the *Churches* in *France*, they being under a Prince that professeth the *Roman Religion*, and in a *state* of *Adversity*. Their being without *Episcopal Ordination* doth not *null* or make *void* their *Ordination of Ministers* without them; the want of *Bi-*

shops having not been through their own *occasion*, having never put *down any*, or induced others by *vows* and other *violences* so to do. And therefore they have been *acknowledged* by the *Church of England* to be their Sister-Churches; and so have the *Belgick* Churches also, who therefore sent over some from this Church to the *Synod at Dort*, which was a great owning of them: And how much even in *Holland* they inclined to our Church-government, if the Government by *States* did not hinder it, I find by an *Attestation* published 1626. avowing that the *Discipline of the Church of England* was not *impeached* by the *Synod of Dort*, pag. 6. the *Attestators* also saying, *That in our private converse with the most eminent of the Ministers there, we found divers times upon occasion of our declaring unto them the order and manner of our Church-government, that they were more ready to deplore then defend their own estate, and wished to be made like the flourishing Church of England.* But besides what is reported of the *Belgick* Churches I will give a *taste* of the *spirits* of the *French*, by what I find in *Zanchius thes. de vera reformand. Ecclesiæ ration. Qui universalis omnium locorum & temporum usq; ad hanc ætatem, usum & sensum Ecclesiæ, certum habet, sequitur q; interpretem; facilè intelligit, diversos gradus Presbyterorum & Episcoporum in gubernatione ecclesiastica, esse secundum Dei verbum & semper fuisse; proinde ubi vigent non esse abolendos; & ubicunq; iniquitas temporum eos abolevit, aut non tulit, esse restituendos.* "He that will receive and follow the use and the opinion of the universal Church "in all times and places unto this Age for a certain Interpreter, will easily understand that the several degrees of Presbyters and Bishops in the Ecclesiastical "government are and ever were according to Gods "Word; and therefore where they stand still they must "not be abolished; and where the iniquity of the times "hath

"hath abolished or not suffered them, they must be set "up again.

Sect. 3. By which (and other before) quotations it appeareth, that their *judgment* was long ago for Bishops and their *Ordination* by them; and that the several *degrees* of *Presbyters* and *Bishops* in the *Ecclesiastical government* are according to *Gods Word*, that they were not the *same*, as is so strongly *supposed*.

Be perswaded therefore not onely to stand and wonder at the *counsel* this holy *Zanchy* giveth, but *resolve* to follow it: where the *iniquity of the times* hath *abolished* or not suffered that *Ecclesiastical government*, he saith, it must be *set up again*; it must not be *endeavoured* to be *undermined* or *extirpated*, for this is contrary to a *Scripture-Reformation*, otherwise he would have ascribed their *abolition* to be from the *piety*, and not the *iniquity*, *of the times*.

Sect. 4. I beseech you, Sirs, therefore take no *care* for the *Reformed Churches*, as to their *Ministry* and *Ordination*; but take care of your own, and take heed that you give no occasion of *scandal* or *offence* to them, by *suffering* your selves to be *deprived* of the exercise of your *Ministerial* gifts, because that you will not yield to that which may make your *Ordination*, which hath hitherto been by the *classes*, and so done but *by halves*, to be more *valid*, and *complete*, and *consonant* to the *practice* of the *primitive times*.

Sect. 5. But if what I have said may not satisfie you as to your thoughtfulnesse and great care for the Reformed Churches, lest by your being ordained by Bishops they should be unchurched, as having no true *Ministers* because not Episcopally ordained.

Be pleased to take but *a View of the Government and Publick Worship of God in the Reformed Churches beyond the Seas. Wherein is shewed their Conformity and Agree-*

Agreement with the Church of England, as it is eſtabliſhed by the Act of Uniformity. A Book lately ſet forth by Mr. *John Durel.*

And herein you will find ſo much ſaid by himſelf, and quored from the learned *Spanhemius*, late Profeſſour of Divinity at *Geneva*, and of *Ludovicus Capellus* late Divinity-Reader and Profeſſour of *Hebrew* at *Saumers*, with others; that will not onely give a very ſatisfactory anſwer in this caſe, but alſo to a ſerious queſtion propounded in the *Petition for peace*, pag. 9. *What judgment all the Proteſtant Churches are likely to paſs on your proceedings, meaning the Biſhops, and how your cauſe and ours, meaning the* Petitioners for peace *and Non-conformity, will ſtand repreſented to them.*

Sect. 6. And I hope withall will very much prevail upon you to be ordained by Biſhops, and to *conform*, leſt that you ſhould be a further *ſcandal* and *offence* to them, and give them a further occaſion to be *confirmed* in the *mean opinion* that ſome of the moſt learned Paſtours beyond Sea had of our *work of Reformation* in taking away Biſhops and Liturgy, and ſetting up the *Directory* in the ſtead thereof.

You will find more then what I ſay *implyed* in the great *commendation* that the learned *Spanhemius* of *Geneva* giveth of the *beauteous face of the Church of England*, with her *Reverence in publick Worſhip* before theſe late times: *vide* his Epiſtle before the third part of *Dubia Evangelica* quoted by *Monſieur Durel*, pag. 66.

And more then I will write in Engliſh, you will find *Durell*, pag. 15. quoted *Ex Ludovic. Capell. Theſ. Salm. Th. de Liturg. part.* 7. *Theſ.* 6, 7. who after a *commendation* of the *Liturgy* of the *Church* of *England* as free from all *Popiſh ſuperſtition* and *Idolatry*, and how happy we might have been, &c. he ſaith, *Dorec tandem nuperrimè exorti ſunt in Anglia moroſi, ſcrupu-*

loſi

hosi & delicatuli nimium (ne superstitiosos planè dicam) homines, quibus Ecclesiæ suæ hactenus usurpata Liturgia visa est multis, sed levissimis nullius q. pene momenti, de caussis non improbanda solum, verum etiam planè abroganda & penitus unà cum toto Episcoporum Hierarchico regimine abolenda & obliteranda, &c.

Sect. 7. Now as by these two quotations you may, as I said before, easily see how you have *stood represented* to the *Reformed* Churches of *Geneva* and others; so also you may *apprehend* what judgement the Protestant Churches are like to passe upon you for your *Non-conformity*, and for chusing rather not to *preach* then to *receive Ordination* from the Bishop, whereby that of the *Presbytery* may be *completed*, and to declare an *agreement* with them by your *subscription*.

Oh Sirs, be *perswaded* after all your *doubts*, *fears* and *scruples* to observe the *Act for Uniformity*; and take more care of giving offence to the *Reformed Protestant Churches* abroad by your *Non-conformity*, then of any offence they will take at you thereat; how far they are from it you will find *plentifully* proved in *Mounsieur Durells* Book aforesaid, to which I *refer you*.

Sect. 8. It is confessed, that in yielding to this seasonable Counsel there will be some kind of *self-denyall*, and a departing from that *sentence and opinion* which many have taken up to the *contrary*:

Yet being *lawful to be done*, and conducing so much to the *Peace of Church and State*, and giving an *opportunity* to many *persons* whom God hath qualified for the work of the *Ministry* to *exercise* the same;

Be *perswaded* for *Christs* sake, if ever you will shew your selves to be *Christs Disciples* indeed, *deny your selves*, and follow the wholsome Counsel of holy *Beza* before spoken, that leaving all *bitterness* as long as the *truth* of the *doctrine* and *purity of conscience* was safe,

bear

Bear one another with *patience* and *obey* the *Queens most gracious Majesty* and all her *Prelates with a free heart*. Beza 12. Epist. *ut ante*.

Sect. 9 That the *Truth* of the *Doctrine* is safe, I beseech you *seriously* to consider what I have already quoted from Mr. *Baxter*, and what now followeth from that Reverend and holy Mr. *Robert Bolton* in his *Saints sure and Perpetual Guide*, pag. 126. Saith he, *Certain it is that our Church in that most exquisite and Worthy Confession of Faith contained in the Articles of Religion, doth hold and professe all substantiall points of Divinity as soundly, as any Church in the world unne excepted either in this age, nor in the primitive times of the Church.*

Oh therefore subscribe unto these 39. Articles which the *Act for Uniformity* requireth, and that *ex animo* as *Beza* counselled in his time, the Queen and her Prelates should be obeyed.

Sect. 10. Especially considering that not onely the *truth is safe*, but that whatsoever is required by this *Act for Uniformity* may be lawfully observed with a *safe conscience*; if I be not mistaken.

This hath been *my work* and *endeavour* to prove by the *holy Scriptures*, the practice of the primitive Church, the judgement of the most *Eminent Divines* of the Reformed Churches abroad, by the *concessions* of *severall pious Non-conformists* which are dead, and by what I have alleadged from Mr. *Baxter Five Disput.* First, that an *Uniformity in Gods* pulick Worship by obedience to a form of prayer. Secondly, that to conform to the use of the Common prayer of the Church of *England*, with the Rites and Ceremonies of the same. Thirdly, that to subscribe to the 39. Articles of Religion. Fourthly, that to *receive Ordination* from Bishops, though ordained before by *Presbyters*. Fifthly, to declare against the *binding power* of the *Covenant*. That all these are *lawful* and *warrantable*.

Sect.

Sect. 11. *Consider* therefore I beseech you that the way to keep your *consciences safe* and *sound*, is to yield *obedience* to the *lawful commands* of our *Superiors*, *Rom.* 13. It is given as the reason why we should obey our *Superiors*, even for *conscience sake*. For

If *conscience* be truly tender, it will *check* and *chide* us for our *disobedience*, and our hearts will *smite us for the same*. For

Take heed therefore as you *love* your *souls* of this *delusion*, in pleading *conscience* for *disobedience*; for the heart being so deceitful, we are very apt so to do.

I have in the *integrity* of my *heart*, I hope, made publick that *Christian compassion* and *charity* within me, to the *end* that what I *fear* are like to be the *sad effects* of *Non-conformity* may be *prevented*. And surely *except* the *decree* be *gone forth* against us for that *general impenitency* that is upon *all parties*; for our *new sins*, since *new*, *rare* and *unexpected mercies received*, and the *continuance* in our *old ones*.

Sect. 12. I should hope through the great *piety*, *wisdom* and *moderation* of our *Superiours* in *pressing more* for the *substantials* of *Religion*, the *Power of godliness* then the *form*, and by the *obedience of Inferiours* to their *commands* in *both*, these *black clouds* of *Gods anger*, which I am apt to *fear* do still *hang over* our heads, may be *blown over*; our *discords* and *divisions* about these matters of *made* in *Worship* and *Government*, which I *believe* are both our *sin* and *punishment*, may be *healed*; and that *spirit*, which I fear in many, that at this day lusteth not after *envy*, but *blood* again, may be *subdued* by a *plentiful effusion* of the *Spirit* of *love and peace*, and of a *sound mind*.

Sect. 13. In *order* to all this I have in the *first place* laid before you the *consideration* of this *proposition*, *That obedience to the Act for Uniformity is the way to Unity*; I have

have *endeavoured* to *prove* it: I beseech you once more, be *perswaded* to *improve* it by your *practice*. I have, as I said before, shewed what is required may *lawfully* be done without *sin*;

I shall therefore desire you, that *laying aside* all *prejudice*, you would be pleased to *grant* me these *two requests*, that I find made in *Five Disput.* pag. 271. *First, that before you let out your displeasure against me for contradicting any of your conceits, received opinions* and traditions, you would *humbly, impartially*, and with *modest self-suspicion* both *study* and *pray over* what you shall read written by so *weak* and *worthless an one*, who can tell but that what I now offer, cometh to your view as an *answer* to your *prayers*, for information in these *doubtful matters*?

Secondly, the next request of *Mr. Baxters* which I make is this, *That you will alwayes keep the faith, charity, self-denial and tenderness of Christians upon your hearts, and the great ends and interest of Christ and Christianity before you, and take heed how you venture upon any controverted point or practice, that contradicteth the Churches unity, peace and holiness.*

Sect. 14. Oh, Sirs, if you will be *pleased* to *keep* that *faith, charity, self-denyal* and *tenderness of Christians* upon your *hearts*, it will *keep you* from setting your *wits* on work, as you are *Scholars*, in this *juncture* of time to give a seeming answer to what I have said, not as a *Disputant*, having never been so *high* as a *Sophomore* in the *Schools*, but as a *compassionate Advocate* for the *Churches unity, peace* and *holiness*; which last cannot better be *promoted*, then by the *continuance* of *holy men* in the *Ministry*.

I say, this *faith, charity, humility, self-denyal* and *christian tenderness* kept close to your *hearts* at this time, will keep you not onely from *controverted points*, which con-

contradict the ſpirit of *Chriſtianity*; but alſo from ſuch *practices* which may *contradict* the ſpirit of *Chriſtianity* alſo, and *obſtruct* the *progreſs* of the *Church* in *holineſs*, *peace* and *unity*.

*Sect.*15. How much *diſobedience* to the *Act for Uniformity*, together with the *deprivation* of ſome *Miniſters thereby* for the ſame, may *obſtruct* the *Churches unity* and *peace*, may *contradict* the *ſpirit of Chriſtianity*, may hinder the *propagation* of the *Proteſtant Religion*, may *gratifie* the *hopes* and *expectations* of the *Romiſh Jeſuites*, I wiſh you may not *ſee* when it is too *late* to *repent thereof*.

I *conclude* therefore with that *pathetick* cry for *audience* that came from *Jotham* when he uttered his *parable*, Judg.9.7.

Hearken unto Me, that GOD may hearken unto You.

FINIS.

Courteous Reader,

These Books following, with others, are printed for Nath. Brook, *and are to be sold at his Shop at the Angel in* Cornhill.

Excellent Tracts in Divinity, Controversies, Sermons, Devotions.

1. CAtholick History, collected and gathered out of Scripture, Councils, and ancient Fathers; in answer to Dr. *Vanes* Lost Sheep returned home: by *Edward Chesshale* Esq; *Octavo.*

2. Bishop *Morton* on the Sacrament, *Folio.*

3. Grand Sacrilege of the Church of *Rome*, in taking away the sacred Cup from the Laity at the Lords Table: by *Daniel Featly*, *Quarto.*

4. Quakers Cause a second hearing, being a full answer to their Tenets.

5. Re-assertion of Grace, *Vindiciæ Evangelii*, or Vindication of the Gospel: a Reply to Mr. *Anthony Burges's Vindiciæ Legis*, and to Mr. *Rutherford*: by *Rob. Town.*

6. Anabaptists anatomized and silenced, or a Dispute with Mr. *Tombs* by Mr. *I. Cragg*, where all may receive clear satisfaction.

7. A Cabinet-Jewel, wherein is Mans misery and Gods mercy set forth, in eight Sermons; with an Appendix concerning Tithes, and expediency of marriage in publick assemblies: by the same Author Mr. *J. Cragg.*

8. A Glimpse of Divine Light, being an explication of some passages exhibited to the Commissioners at *Whitehall* for approbation of publick Preachers, against *J. Harrison* of *Land-chappel*, *Lancashire.*

9. The Zealous Magistrate, a Sermon: by *T. Threscot*, *Quarto.*

10. New Jerusalem, in a Sermon for the Society of Astrologers, *Quarto*, in the year *1651.*

11. Divinity no enemy to Astrologie, a Sermon for the Society of Astrologers in the year *1653.* by Dr. *Thomas Swadling.*

12. *Britannia Redivivus*, a Sermon before the Judges *August* 1648. by *J. Shaw* Minister of *Hull.*

13. The Princesse Royal, in a Sermon before the Judges, *March* 24. by *J. Shaw.*

14. Judg-

14. Judgement ſet, and Books opened, Religion tryed whether it be of God or man, in ſeveral Sermons: by *J. Webſter*, *Quarto*.

15. *Iſraels* Redemption, or the prophetical Hiſtory of our Saviours Kingdom on earth: by *K. Matton*.

16. The cauſe and cure of Ignorance, Error and Prophaneneſſe, or a more hopeful way to grace and ſalvation: by *R. Young*, *Octavo*.

17. A Bridle for the Times, tending to ſtill the murmuring, to ſettle the wavering, to ſtay the wandering, and to ſtrengthen the fainting: by *J. Brinſley* of *Yarmouth*.

18. Comforts againſt the fear of death, wherein are diſcovered ſeveral evidences of the work of grace: by *J. Collins* of *Norwich*.

19. *Jacobs* ſeed, or the excellency of ſeeking God by prayer: by *Jer. Burroughs*.

20. The ſumme of practical Divinity, or the grounds of Religion in a Catechiſtical way: by Mr. *Chriſtopher Love*, late Miniſter of the Goſpel; an uſeful piece.

21. Heaven and earth ſhaken, a Treatiſe ſhewing how Kings and Princes, and all other Governments, are turned and changed: by *J. Davis* Miniſter in *Dover*; admirably uſeful and ſeriouſly to be conſidered in theſe times.

22. The treaſure of the ſoul, wherein we are taught by dying to ſin to attain to the perfect love of God.

23. A Treatiſe of Contentation, fit for theſe ſad and troubleſome times: by *J. Hall* Biſhop of *Norwich*, where all may receive full ſatisfaction.

24. Select Thoughts, or choice helps for a pious ſpirit beholding the excellency of her Lord Jeſus: by *J. Hall* Biſhop of *Norwich*.

25. The holy Order or Fraternity of Mourners in *Sion*; to which is added, Songs in the Night, or chearfulneſs under afflictions: by *J. Hall* Biſhop of *Norwich*.

26. The Celeſtial Lamp, enlightning every diſtreſſed ſoul from the depth of everlaſting darkneſs: by *T. Fetiplace*.

27. The Moderate Baptiſt in two parts, ſhewing the Scripture-way for the adminiſtring of the Sacrament of Baptiſm, diſcovering the old error of Original ſin in Babes: by *W. Brittin*.

28. Dr. *Martin Luther's* Treatiſe of Liberty of Chriſtians; an uſeful Treatiſe for the ſtating Controverſies ſo much diſputed in theſe times about this great point.

29. The Key of *Knowledge*, a little Book by way of Questions and Answers intended for the use of all degrees of Christians; especially for the Saints of Religious families: by old Mr. *John Jackson* that famous Divine.

30. The true *Evangelicall Temper*, a Treatise modestly and soberly fitted to the present grand concernments of the State and Church: by old Mr. *John Jackson*.

31. The Book of conscience opened and read, by the same Author.

32. The so much desired and Learned Commentary on the whole 15. Psalm, by that Reverend and Eminent Divine Mr. *Christopher Cartwright* Minister of the Gospel in *York*, to which is affixed a brief account of the Authors Life and Work: by *R. Bolton*: with Mr. *Edw. Leigh*'s Epistle annexed in commendation of the work.

33. The Judges Charge, delivered in a Sermon before Mr. Justice *Hall* and Serjeant *Crook* Judges of Assize, at St. *Mary Overeys* in *Southwark*: by *R. Parr*, M. A. Pastor of *Camberwell*, in the County of *Surry*. A Sermon worthy perusal of all such persons as endeavour to be honest and just practitioners in the Law.

34. The Saints Tomb-stone, being the Life of that Vertuous Gentlewoman Mrs. *Dorothy Shaw*, late Wife of Mr. *John Shaw* Minister of the Gospel at *Kingston* upon *Hull*.

35. Gospel-Revelation in three Treatises, *viz.* 1. The Nature of God: 2. The Excellency of Christ: 3. The Excellency of mans Immortal soul: by *Jerem. Burroughs*.

36. The Saints happiness, together with the several steps leading thereunto, in 41. Lectures on the fifth of *Matthew*, called the Beatitudes of Christ: by *Jerem. Burroughs*; being the last Sermons he ever preached; both put forth by the same testimony that publish'd his former works.

Admirable and Learned Treatises of Occult Sciences in Philosophy, Magick, Astrology, Geomancy, Chymistry, Physiognomy and Chiromancy.

37. Magick and Astrology vindicated: by *H. Warren*.

38. *Lux veritatis*, Judicial Astrology vindicated, and Demonology confuted: by *W. Ramsey*, Gent.

39. An Introduction to the Teutonick Philosophy, being a determination of the Originall of the soul; by *C. Botham* Fel-

low

low of *Peter-house* in *Cambridge*.

40. *Cornelius Agrippa* his fourth Book of Occult Philosophy, or Geomancy; Magical Elements of *Peter de Abano*, the nature of spirits, made English by *R. Turner*.

41. *Paracelsus* Occult Philosophy, of the mysteries of Nature, and his secret Alchymy.

42. An Astrologicall Discourse, with Mathematical Demonstrations; proving the influence of the Planets and fixed Stars upon Elementary Bodies; by Sir *Christ. Heydon*, Knight.

43. *Merlinus Anglicus Junior*, The English Merlin revived, or a Prediction upon the affairs of Christendom, for the year 1644. by *W. Lilly*.

44. Englands Prophetical Merlin, foretelling to all Nations of *Europe*, till 1663. the Actions depending upon the Influences of the Conjunction of *Saturn* and *Jupiter*, 1642. by *W. Lilly*.

45. The Starry messenger, or an interpretation of that strange appearance of three Suns seen in *London* 19. of *Novem.* 1644. being the birth of K. *Charles*: by *W. Lilly*.

46. The Worlds Catastrophe, or *Europes* many mutations, untill 1666. by *W. Lilly*.

47. An Astrological prediction of the Occurences in *England*, part in the years 1648. 1649. 1650. by *W. Lilly*.

48. *Monarchy* or *no Monarchy* in *England*, the prophesies of the White King, *Grebner* his prohesies concerning *Charles* Son of *Charles* his Greatnesse, illustrated with several Hieroglyphicks: by *W. Lilly*.

49. *Annus Tenebrosus*, or the dark year; or Astrological Judgments upon two Lunary Eclipses, and one admirable Eclipse of the Sun in *England*, 1652. by *W. Lilly*.

50. An easie and familiar way whereby to judge the effects depending on Eclipses: by *W. Lilly*.

51. Supernatural sights and apparitions seen in *London*, *June* 30. 1644. by *W. Lilly*; as also all his Works in one Volume.

52. *Catastrophe Magnatum*, an Ephemerides for the year 1652. by *N. Culpeper*.

53. *Teratologia*, or a discovery of Gods Wonders, manifested by bloody Rain and Waters: by *I. S.*

54. Chiromancy, or the art of divining by the Lines engraven in the hand of man by dame Nature, in 198 Genitures; with a learned Discourse of the soul of the World: by *G. Wharton*, Esq:

55. The admired piece of Physiognomy, and Chyromancy; Metoposcopy, the symmetrical proportions and signal moles of the body, the Interpretation of Dreams; to which is added the art of Memory illustrated with Figures: by *R. Sanders*, *Folio*.

56. The no less exquisite then admirable Work, *Theatrum Chemicum Britannicum*, containing several Poetical pieces of our famous *English* Philosophers, who have written *Hermetick* mysteries in their own ancient Language; faithfully collected in one Volume, with Annotations thereon: by the indefatigable industry of *Elias Ashmole* Esq; illustrated with Figures.

57. The way to Bliss, in three Books; a very learned Treatise of the Philosophers Stone, made publick by *Elias Ashmole* Esquire.

Excellent Treatises in the Mathematicks, Geometry, of Arithmetick, Surveying, and other Arts or Mechanicks.

58. The incomparable Treatise of *Tellometria, seu Tetragmenometria*, or the Geometry of Regulars, practically propos'd after a new and most expedious manner, together with the Natural or Vulgar, by way of mensural comparison, and in the Solids, not only in respect of magnitude or dimension, but also of gravity or ponderosity, according to any metal assigned; together with useful experiments of measures and weights, observations on Gauging, useful for those that are practised in the art Metrical: by *T. Wybard*.

59. *Tellonicon*, shewing the exact measuring of all manner of Lands, Squares, Timber, Stones, Steeples, Pillars, Globes; as also the making and use of the Carpenters Rule, &c. fit to be known by all Surveyors, Land-meters, Joyners, Carpenters and Masons: by *D. Diges*.

60. The unparallel'd work for ease and expedition, entituled, The exact Surveyor, or the whole art of Surveying of Land, shewing how to plot all manner of grounds, whether small Inclosures, Champain, Plain, Wood-lands or Mountains, by the plain Table; as also how to find the *Area*, or content of any Land, to protect, reduce, or divide the same; as also to take the plot or chart, to make a Map of any Mannor, whether according to *Rathburne*, or any other eminent Surveyors method; a book excellently useful for those that sell, purchase, or are otherwise imployed about Buildings: by *J. Eyre*.

61. The golden Treatise of Arithmetick, natural and artificial,

cial, or Decimals, the Theory and Practice united in a sympathetical proportion betwixt Lines and Numbers, in their Quantities and Qualities: as in respect of form, figure, magnitude and affection, demonstrated by Geometry, illustrated by Calculations, and confirmed with variety of Examples in every *Species*: made compendious and easie for Merchants, Citizens, Seamen, Accompants, &c. by *Thomas Willford*, Corrector of the last Edition of *Record*.

62. Semigraphy or the art of Short-writing, as it hath been proved by many hundreds in the city of *London*, and other places, by them practised and acknowledged to be the easiest, exactest and swiftest method; the meanest capacity by the help of this book with a few hours practice may attain to a perfection in this art: by *J. Rich* Author and Teacher thereof, dwelling in *Swithins lane* in *London*.

63. Milk for Children, a plain and easie method teaching to read and write, usefull for Schooles and Families: by *J. Thomas*, D. D.

64. The Painting of the Ancients, the History of the beginning, progresse, and consummating of the practices of that noble art of Painting: by *F. Junius*.

Excellent and approved Treatises in Physick, Chirurgery, and other more familiar Experiments in Cookery, Preserving, &c.

65. *Culpeper's Semiotica Uranica*, his Astrological Judgement of Diseases from the decumbiture of the sick, much enlarged; the way and manner of finding out the cause, change and end of the Disease; also whether the sick be likely to live or die, and the time when recovery or death is to be expected, according to the judgement of *Hippocrates* and *Hermes Trismegistus*; to which is added Mr. *Culpepers* Censure of Urines.

66. *Culpepers* last Legacy left to his Wife for the publick good, being the choicest and most profitable of those secrets in Physick and Chirurgery, which whilest he lived were locke up in his breast, and resolved never to be published till after his death.

67. The *York shire Spaw*, or the vertue and use of that water in curing of desperate Diseases, with directions and rules necessary to be considered by all that repair thither.

68. The art of Simpling, an Introduction to the knowledge of gathering of Plants, wherein the definitions, divisions, pla-

ces, descriptions, differences, names, vertues, times of gathering, temperatures of them, are compendiously discoursed of: also a discovery of the lesser World: by *W. Coles*.

69. *Adam* in *Eden*, or Natures Paradise: the History of Plants, Herbs, and Flowers, with their several original names, the places where they grow, their descriptions and kinds, their times of flourishing and decreasing; as also their several signatures, anatomical appropriations, and particular physical vertues, with necessary observations on the seasons of planting and gathering of our English plants. A work admirably usefull for Apothecaries, Chirurgions, and other ingenious persons, who may in this Herbal find comprised all the English physical simples, that *Gerard* or *Parkinson* in their two voluminous Herbals have discoursed of; even so as to be on emergent occasions their own Physicians, the ingredients being to be had in their own Fields and Gardens: published for the generall good, by *W. Coles* M.D.

70. The complete Midwives practise in the high and weighty concernments of the body of mankind: the second Edition corrected and enlarged, with a full supply of such most usefull and admirable secrets which Mr. *Nicholas Culpeper* in his brief Treatise and other English Writers in the art of Midwifry, have hitherto wilfully passed by, kept close to themselves, or wholly omitted: by *T. Chamberlain*, M. P. illustrated with Copper figures.

71. The Queens Closet opened, incomparable secrets in Physick, chyrurgery, preserving, candying, and cookery; as they were presented to the Queen by the most experienced persons of our times: many whereof were honoured with her own practise.

72. *William Clows* his Chirurgical Observations for those that are burned with the flames of Gunpowder, as also for the curing of wounds and *Lues Venerea*.

73. The work of that Famous Chirurgion Mr. *John Banister*, concerning Tumors, Wounds, Ulcers, &c. being a store-house of all sorts of medicines belonging to the Chirurgions use.

74 The expert Doctors Dispensatory, the whole art of physick restored to practice, with a survey of most Dispensatories extant; a work for the plainnesse and method not to be paralleld by any; with a Preface of Mr. *Nich. Culpepers* to the Reader in its commendation: by *P. Morellus*, Physician to the King of *France*.

75. The

75. The perfect Cook, a right method in the art of Cookery, whether for Pastry or *A la mode* Kickshawes, with 55. wayes of dressing Eggs: by *M. M.*

Elegant Treatises in humanity, history, description of Countreys, Romances and Poetry.

76. Times Treasury or Academy, for the accomplishments of the English Gentry in argument, of Discourse, Habit, Fashion, Behaviour, &c. all summed up in characters of Honour: by *R. Brathwait.*

77. *Oedipus*, or the Resolver of the secrets of Love and other natural problems, by way of Question and Answer.

78. The admirable and most impartial History of *New England*, of the first plantation there in the year 1618 brought down to these times: all the material passages performed there, exactly related.

79. *America* painted to the Life, the History of the Conquest, and first Original undertaking of the advancement of plantations in those parts, with an exact Map, by *F. Gorges*, Esq.

80. The tears of the Indians, the History of the most bloudy and most cruel proceedings of the Spaniards in the Islands of *Hispaniola*, *Cuba*, *Jamaica*, *Mexico*, *Peru*, and other places of the West-Indies; in which to the life are discovered the Tyrannies of the Spaniards, as also the justness of our War so successfully managed against them.

81. The illustrious Shepherdess. The Imperious Brother, written originally in Spanish by that incomparable Wit, *Don John Perez de Montalbans*, translated at the request of the Marchioness of *Dorchester*, and the Countess of *Strafford*: by *E. P.*

82. The History of the Golden Ass, as also the Love of *Cupid* and his Mistresse *Psyche*: by *L. Apulius*, translated into English.

83. The Unfortunate Mother, a Tragedy, by *T. N.*

84. The Rebellion, a Comedy, by *T. Rowley.*

85. The Tragedy of *Messalina* the insatiate Roman Empresse: by *N. Richards.*

86. The Floating Island: a Tragi-comedy acted before the King by the Students of *Christ Church* in *Oxon.* by that Renowned Wit, *W. Strode*; the Songs were set by Master Henry *Lawes.*

87. *Harvey's* Divine Poems, the History of *Balaam*, of *Jonah*, and of St. *John* the Evangelist.

88. *Fons Lachrymarum*, or a Fountaine of Tears, the Lamentations of the Prophet *Jeremiah* in Verse; with an Elegy on Sir *Charles Lucas*: by *J. Quarles*.

89. Nocturnal Lucubrations, with other witty Epigrams and Epitaphs: by *R. Chamberlain*.

90. The admirable ingenious Satyr against Hyppocrites.

91 Wit restored, in several select Poems, not formerly published by Sir *John Menis* and Mr. *Smith*, with others.

92. Sportive Wit, and Muses merriment, a new Spring of Drollery, Jovial Fancy, &c.

Poetical with several other accurately ingenious Treatises, lately Printed.

1. Wits Interpreter, the *English Parnassus*; or a sure Guide to those admirable accomplishments that complete the English Gentry in the most acceptable Qualifications of discourse or writing. An art of Logick, accurate Complements, Fancies, Devices, Experiments Poems, Poeticall Fictions, and *A la mode* Letters: by *J. C.* The second Edition; to which is added these several Courtly games, *viz.* Ombre, Piquet, Chess, Gleek and Cribbidge, &c.

2. Wit and Drollery, with other jovial Poems, with new additions: by *Sir J. M. M. L. M. S. W. D.* The second Edition.

3. The Conveyance of Light, or the complete Clerk and Scriveners guide, being an exact draught of all presidents and assurances now in use, as they were penned by divers learned Judges, eminent Lawyers, and great Conveyancers, both ancient and modern; whereunto is added a Concordance from K. *Richard* the third to this present.

4. *Themis Aurea*, the Lawes of the Fraternity of the *Rose Croix*, in which the occult secrets of their Philosophical Notions are brought to light: written by *Count Mayerus*, and now Englished by *T. H.*

5. The Iron Rod; a prophetical Treatise.

6. *Medicina Magica tamen Physica*, Magical but Natural Physick, containing the general cures of Infirmities and Diseases belonging to the bodies of men, as also to other animals and domestick creatures, by way of Transplantation, with a description of the most excellent Cordial out of Gold: by *Sam. Boulton* of *Salop*.

7. *J.*

7. *J. Tredescant's* Rarities, with the varieties of his Gardens published by himself.

8. The proceedings of the High Court of Justice against the late King *Charles*, with his speech upon the Scaffold, and other proceedings, *Jan.* 30. 1648.

9. Natures secrets, or the admirable and wonderful History of the generation of Meteors, describing the temperatures of the Elements, the heights, magnitudes and influences of the Stars, the causes of Comets, Earthquakes, Deluges, Epidemical Diseases, and Prodigies of precedent times; with presages of the weather, and descriptions of the weather-glass: by *T. Wilsford.*

10. The mysteries of Love and Eloquence, or the arts of Wooing and Complementing, as they are managed in the *Spring-Garden*, *Hide-Park*, the *New-Exchange*, and other eminent places: a work in which is drawn to the life the Deportments of the most accomplish'd persons; the mode of their Courtly entertainments, treatment of their Ladies at Balls, their accustomed sports, drolls and fancies, the witchcrafts of their perswasive language in their approches, or other more secret dispatches, &c. by *E. P.*

11. *Helmont* disguised, or the vulgar errors of impartial and unskilful practisers of Physick confuted, more especially as they concern the Cures of Feavers, the Stone, the Plague, and some other Diseases, by way of Dialogue, in which the chief Rarities of Physick are admirably discoursed: by *J. T.*

12. The so well entertained work, the new World of English words, or a general Dictionary, containing the Terms, Etymologies, Definitions, and perfect Interpretations of the proper significations of hard English words, throughout the Arts and Sciences liberal or mechanick; as also other subjects that are useful or appertain to the Language of our Nation. A work very necessary for strangers as well as our own Countrymen, for all persons that would rightly understand what they discourse or read: collected and published by *E. P.* for the greater honour of those learned Gentlemen and Artists, that have been assistant in the most practical Sciences, their names are presented before the book.

13. The modern Assurancer, the Clerks Directory, containing the practick part of the Law, in the exact forms and draughts of all manner of Presidents for Bargains and Sales, Grants, Feoffments, Bonds, Bills, Conditions, Covenants, Joyntures, Indentures, to lead the uses of Fines and Recoveries, with

good

good Proviſo's and Covenants to ſtand ſeized, Charter-parties for Ships, Leaſes, Releaſes, Surrenders, &c. and all other inſtruments and Aſſurances now in uſe, intended for all young Students and Practiters of the Law: by *John Hern.*

Books very lately Printed.

1. *Moor's* Arithmetick, the ſecond Edition, much refined, and diligently cleared from the former miſtakes of the preſs; a work containing the whole art of Arithmetick, as well in numbers as ſpecies, together with many additions by the Author, is come forth an Excellent piece.

2. Likewiſe *Exercitatio Eleiptica Nova*, or a new mathematical Contemplation on the Oval Figure called the *Eleipſis*; together with the two firſt Books of *Mydorgius* his Conicks Anaſyz'd and made ſo plain, that the Doctrine of Conical ſections may be eaſily underſtood; a Work much deſired and never before publiſhed in the Engliſh Tongue: by *Jonas Moor*, Surveyor General of the great Level of the *Fenns*.

3. Naps upon Parnaſſus, a ſleepy muſe nipt and pinch'd, though not awaked: ſuch Voluntary and Jovial Copies of Verſes, as were lately receiyed from ſome of the Wits of the Univerſities in a Frolick; Dedicated to *Gondiberts* Miſtreſs, by Captain *Jones* and others. Whereunto is added, for Demonſtration of the Authors Proſaick Excellencies, his Epiſtle to one of the Univerſities, with the Anſwer; together with two Satyrical Characters of his own, of a Temporizer, and an Antiquary, with marginal notes by a Friend to the Reader.

4. *Culpreers* School of Phyſick, or the Experimental practiſe of the whole Art, ſo reduced either into Aphoriſmes, or choice and tryed Receipts, that the free-born Students of the three Kingdoms may in this method find perfect wayes for the operation of ſuch medicies, ſo Aſtrologically and Phyſically preſcribed, as that they may themſelves be competent Judges of the Cures of their patients: by *N. C.*

5. *Blagrave's* admirable Ephemerides for the years 1659. and 1660.

6. *J. Cleaveland* Revived: Poems, Orations, Epiſtles, and other of his Genuine incomparable pieces: a ſecond impreſſion, with many additions.

7. The Exquiſite Letters of Mr. *Robert* [illegible] ire ad-

admired Translator of the Volumes of the same Romance *Cleopatra*, for the perpetuating his memory, published by his dear Brother, Mr. *A.L.*

8. *Englands* Worthies, Select Lives of 47. most Eminent persons from *Constantine* the Great to the late times: by *W. Winstanley*, Gent.

9. The Accomplish'd Cook, the mystery of the whole Art of Cookery, revealed in a more easie and perfect method then hath been publish'd in any Language; expert and ready wayes for the dressing of Flesh, Fowl and Fish, the raising of Pastes, the best directions for all manner of Kickshaws, and the most poinant Sauces, with the terms of carving and sewing: the Bills of Fare, and exact account of all dishes for the season, with other *A la mode* Curiosities, together with the lively Illustrations of such necessary figures as are referred to practice: approved by the many years experience, and carefull industry of *Robert May*, in the time of his attendance on several persons of honour.

10. The Scales of Commerce and Trade, the mystery revealed as to traffick with a Debitor and Creditor, for Merchants Accounts, after the Italian way and easiest method; as also a Treatise of Architecture, and a computation as to all the charges of building: by *T. Wilsford*, Gent.

11. Arts Master-piece, or the beautifying part of physick; whereby all defects of Nature of both sexes are amended, age renewed, youth continued, and all imperfections fairly remedied: by *B.T.* Doctor of Physick, fitted for the Ladies.

12. A Discourse concerning Liberty of Conscience, in which are contained proposals about what liberty in this kind is now politically expedient to be given, and severall reasons to shew how much the peace and welfare is concerned therein: by *R.T.*

13. Christian Reformation, being an earnest swasion to the speedy practice of it: proposed to all, but especially designed for the serious consideration of my dear Kindred and Countrymen of the County of *Cork* in *Ireland*, and the people of *Riegate* and *Camerwell* in the County of *Surrey*: by *Richard Parr*, Doctor in Divinity: a practical piece.

14. The Character of *Spain*, or Epitomy of their Vertues and Vices.

15. The Character of *Italy*, or the Italian anotomized by an English Chirurgion.

16. The

16. The Character of *France*, to which is added *Gallus castratus*, or an Answer to a Pamphlet called *The Character of England*, as also a fresh whip for the Monsieur, in answer to his Letter: the second Edition.

17. No Necessity of Reformation of the publick Doctrine of the Church of *England*: by *J. Pearson* D.D.

18. An Answer to Dr. *Burges's* his Word by way of Postscript, in vindication of No Necessity of Reformation of the publick Doctrine of the Church of *England*: by *J. Pearson*, D.D.

19. A Treatise of peace between the two visible divided parties, wherein is enquired, What peace is intended, who the parties that differ, wherein the difference consists, how they fell out, wherein they ought to agree, how they may be perswaded unto peace, by what means reconcilation may be made between them.

20. Dr. *Daniel Featly* revived, proving that the Protestant Church, and not the Catholick, is the onely visible and true Church; in a Manual preserved from the hands of the Plunderers, with a succinct History of his life and death: published by *John Featly*, Chaplain to the Kings most excellent Majesty.

21. Scotch Covenant condemned, being a full answer to Mr. *Douglas* his Sermon, preached at the Kings Coronation in *Scotland*, wherein His Sacred Majesty is vindicated: by a Loyal and Orthodox hand.

22. *Englands Triumph*, a more exact History of his Majesties Escape from the Battle of *Worcester*, with a Chronological discourse of his straits and dongerous adventures into *France*, and his removes from place to place till his happy return into *England*, with the most remarkable memorials at his Coronation, continued till this present *November*, 1661.

23. *Euclids* Elements in 15. books in *English*, completed by Mr. *Barrow* of *Cambridge*.

24. Θεάνθρωπος, or God made Man. A Tract proving the Nativity of our Saviour to be on the 25. of *December*: by the learned *J. Selden*.

25. An *Elenchus* of Opinions concerning the cure of the Small Pox and French Pest: by *T. Whitaker* Physician to His Majesty.

26. *Englands* Glory, an exact Catalogue of all the Nobility, viz. the Lords of His Majesties most honourable Privy Council, Dukes, Earls, Viscounts, Barons and Baronets, and Knights of the

the Bath; as likewise of this Parliament, Bishops and Convocation, since His Majesties most happy Restauration.

27. The Royal Prerogative vindicated, in the converted Recusants convinced by Scripture-reasons, Fathers and Councils, that the Oath of Abjuration compared with those of Allegeance and Supremacy, containeth nothing but what may be taken by every pious Christian and lawful Subject: with divers other things annexed in relation to the Kings Supremacy: by *J. Cragg*; a learned piece.

28. Manual of Miscellaneous Meditations, Apothegms, Sentences, Observations, Characters and Essayes, worthy the consideration of all: by *R R.*

29. Christs gracious intention for peace and mercy towards sinners, in a Sermon at S. *Pauls* before the Lord Mayor and Aldermen: by *R. Parr*, Minister at *Camerwel* in *Surrey*.

Severall Playes newly printed.

1. *Thrasian*-wonder,
2. Spanish Gipsie.
3. Gamer *Gurtons* Needle.
4. The merry Milk-maids. With very many other sorts.

Books in the Press and now printing.

1. Geometry demonstrated by lines and numbers, from thence Astronomy, Cosmography and Navigation proved and delineated by the Doctrine of plain and spherical Triangles: by *Tho. Wilsford.*

2. The English Annals, from the Invasion made by *Julius Cæsar* to these times: by *T. Wilsford.*

3. The Fool transformed, a Comedy.

4. The History of *Lewis* the eleventh King of *France*, a Tragi-Comedy.

5. The chaste Woman against her will, a Comedy.

6. The Tooth drawer, a Comedy.

7. Honour in the end, a Comedy.

8. Tell-tale, a Comedy

9. The History of *Don Quixot*, or the Knight of the ill-favoured face, a Comedy.

10. The Spanish Captive, a Tragi-comedy.

11. Sir *Kenelm Digby* and other persons of Honour, their rare

rare incomparable secrets of Physick, Chirurgery, Cookery, Preserving, Conserving, Candying, distilling of Waters, extraction Oyles, compounding of the costliest Perfumes, with other admirable Inventions and select Experiments, as they offered themselves to their observations, whether here or in forraign Countries.

These Books newly printed.

12. *Historia plantarum*, by *Abrah. Crawley:* an ingenious poem in Latine.

13. *Gregorus Horsty Operum mediocrum & institutiones medicas in tres Tomus*, Folio.

14. A new English Grammar, prescribing certain rules for forreigners to learn English; as also a new method to learn the *Spanish* and *Portugal* Tongue, fitted for all that desire to know the Ling, by *James Howell.*

15. The Works of that Reverend Prelate *Joseph Hall*, late Bishop of *Norwich*, collected into one Volume, being the third Tome, in Folio.

16. That new and Famed Romance, intituled *Pharamond* the Great, composed by the same hand that wrote *Cassandra* and *Cleopatra*, now faithfully rendred into English, by a person of Honour, being latest; in Folio.

FINIS.

Imprimatur.

Ex Æd. Sabaud.
Julii 14. 1662.

Geo. Stradling Rev. in Chriſto Pat. Gilb. Epiſc. Lond. à Sac. Domeſt.

THE U*.7.63

Reformed Presbyterian : /

Humbly offering to the Consideration of all Pious and Peaceable Spirits several Arguments for Obedience to the Act for

UNIFORMITY,

As the way to UNITY.

BIBL. CANT. ACAD.

AND

Endeavouring to Demonstrate by clear Inferences from the *sacred Scriptures*, the writings of some of the *Ancients*, of several *Old Pastors* of the *Reformed Churches* abroad, and of the most eminent *Old Non-Conformists* amongst our selves: As Mr. *Josias Nichols*, Mr. *Paul Baines*, Mr. *Hildersham*, Mr. *John Ball*, with Mr. *Rich. Baxter*, and other Learned Divines: As Mr. *Perkins*, Mr. *John Randal*, and Mr. *Rob. Bolton*, That there is nothing required by the *Act for Uniformity* that is forbidden by the *Law of God*.

By RICH. LYTLER, Citizen of *London*.

Bez. 12. *Epist. ad quosdam Angl. Eccles. Frat.*

Non videntur ista tanti momenti, ut propter ea vel Pastoribus deserendum potius sit Ministerium, quam ut vestes illas assumant, vel Gregibus omittendum publicum pabulum potius quam ita Vestitos Pastores audiant.

Ibid. De geniculatione in Cœna, de Cantu Ecclesiæ, Crucis consignatione, puerorum Baptizandorum interrogatione, non est *Magnopere Laborandum.*

London Printed by *J. G.* for *Nath. Brook* at the Angel in *Cornhil*. MDCLXII.

a new Worship; but to command the mode and circumstances of Worship belongeth to their Office; for guiding them therein God hath given them general rules. 3. We must not take the lawful commands of our Governours to be unlawful. 4. If we do through weakness or perverseness take lawful things to be unlawful, that will not excuse us in our disobedience; our errour is our sin, and one sin will not excuse another.

Sect. 3. Concerning the *lawfulness* of the things *appointed* by this Act, *particularly* I hope to make *evident* to such as will with *patience* read over this *whole Treatise* without *prejudice*.

In the mean time to *reconcile* the minds of men to *this Act*, I shall *prepare* them by what followeth.

Disobedience, you may observe from Mr. *Baxter*, though but through *weakness* and a *mistake*, is very *dangerous*. *Obedience* also to the *commands* of our *Superiours* is *exceeding pleasing* to God; I say, in lawful things, *Behold to obey is better then sacrifice*, quoted by Mr. *Baxter*, pag. 489. There being also naturally in our hearts a very great *averseness* to *subjection*, there being as the *reverend Calvin* saith upon

1 Sam. 15. 2.

Calvin on 1 Pet. 5. 5.

1 *Pet.* 5. 5. *Nihil humano ingenio magis adversum quam subjectio; verum enim illud olim dictum est, Regis animum quemq; intra se habere*: *Nothing to which the wit of man is so adverse as to subjection; so true is that which was said of old, Every man hath within him the heart of a King.*

Sect. 4. Observe, I pray, what he saith, and it will give you the *reason* why men do so set their *wits* on work to *dispute* the commands of their *Superiours*, why they do so strongly argue against the *commanding* of *unnecessary* and *indifferent things* in their judgments, and why they *charge* such commands as being the cause of all *contentions* and *divisi-*

5 Disput. 471.

ons:

ons: I say, we may well *fear* what Mr. *Calvin* saith to be the *ground* thereof, *because* there is *nothing* to which the *wit* of *man* is so *adverse* as to *subjection*; and because that which was *said of old* may too truly be *affirmed* in our dayes, and will be while men are in this state of *Imperfection*, that every man hath the *heart of a King* within him, would be a *Ruler* over *others*, but hardly brought to *subjection himself*.

Sect. 5. In *order* therefore to the *healing* this distemper I shall *crave* leave humbly to *propose* even to the *consideration* of all *peaceable spirits*, and all that desire to be such, *this general Proposition*;

That Obedience to this Act of Uniformity is the way to Unity.

Which if I can *demonstrate* (as I hope through Christ *I shall*) and prove by Scripture and Reason, I am apt to believe it may very much conduce to *reconcile* the minds of many to this *work*, which is of so great *concernment* at this *time*.

Sect. 6. To which *purpose* I shall also for the help of those who are in my own private capacity and *station*, that they being *informed* in the nature of this *Act*, may think well of it *themselves*, and not *think ill* of those that do *conform* thereto.

I shall *endeavour* to *explain* what this *Uniformity* is that the *Act* requireth.

But before I *begin*, considering that the *reverend* Mr. *Baxter* hath laid down this as his first *Proposition*, before he giveth his *reasons* for *obedience* in lawful things, *viz. That we must obey all Magistrates and Pastors in all lawful things that belong to their Offices*: I shall lay down this *proposition* in the first place, *That it doth belong to the Office of the Magistrate and Church-governours to command about matters of Religion, especially as to the modes and circumstances of Worship.*

CHAP. III

In which the Proposition is proved, that it doth belong to the Magistrate and Church-governour to command and appoint in matters of Religion.

Section 1.

THat I may proceed more *distinctly* I shall first prove the *proposition* in reference to *Christian Kings*, who are the *supreme*: secondly, as to *Church-governors* and Pastors.

That it doth belong to the *office* of the King to command about *matters* of *Religion* I shall endeavour to prove, first, by the light of *Nature*; secondly, by the light of *Scripture*; thirdly, from *Ecclesiastical History*; fourthly, by the *Laws of our Land*, under which we live.

Sect. 2. First, by the *Light of Nature* this appeareth to be the Magistrates office to command in matters of Religion. I shall give you but one or two Instances for the proof thereof: first, in *Nebuchadnezzar* making a Law *against blaspheming the true God*, *Dan.* 3. 5. secondly, in *Darius*, who upon the *sight of another miracle wrote to all People, Nations and Languages, saying, I make a decree, that in all the dominions of my Kingdom men tremble and fear before the God of Daniel.* To both which let me adde the example of the *King of Nineveh*, who hearing and believing *Jonahs* message from God, did *proclaim a Fast*, and charged all to put on *sackcloth*, &c. *Jonah* 3. Dan. 6.

Sect. 3. If it be objected, These were *Heathen Princes*: They do the *better service* to prove my *assertion*, that such had so much of those *reliques* and *fragments* of the *Light of Nature* to teach them, that as they were in office

office they should restrain from Blasphemy, and command the fear of God, and humiliation before him.

*Sect.*4. Secondly, by the *Light of Scripture* that it belongeth to the Supreme Magistrate to command about matters of Religion, all the Examples of *Moses*, of *Joshua*, of *David*, of *Solomon*, of *Asa*, of *Jehoshaphat*, of *Hezekiah*, of *Josiah*, and of *Nehemiah*, do *prove* the same.

And as the *coming* of *Christ* did not *abolish Kingly Government*, but *confirm* it, as we may observe both by his *doctrine* and *practice*; so in no part of his *Gospel*, or writings of the *Apostles*, is the *dealing* about *matters* of *Religion* taken from the *Magistrate*, but the right that *Kings* had in the *Old Testament* was rather *corroborated* by Christs *doctrine*. The *Magistrate* therefore *Rom.* 13.4. is called Gods *Minister* or *Deacon*, and he is said to be in this *exercised* as *Gods Minister* to take vengeance on him that doth *evil*; the *greater* therefore the *evil* is, the more to be *suppressed*; and the *greater* the *good* is, the more to be *inforced*.

*Sect.*5. St. *Augustine* in his 50. Epistle hath a very considerable passage to this purpose, *Who being in his right wits will say to Christian Kings, Take you no care who defendeth or impugneth in your Realms the Church of Christ your master, let it not pertain to you who list to be sacrilegious or religious within your Kingdom.* And upon this account he doth challenge the Donatists, *Cry thus if you dare, Let murthers be punished, adulteries, &c. onely sacriledge* (which he expounds to be a contempt of *God, his Truth, his Church*) *we will not have punished by Princes Laws.* And again saith he, will the Donatists, *though they were convinced of a sacrilegious schism, say, That it belongeth not to the Princes power to correct or punish such things?*

*Sect.*6. *Observe*, I beseech you, besides the Scripture the judgment of this *ancient Father*, and that it

was

was the *opinion* of the *Donatists*, who were very great Scismaticks, as I find in the *Arraignment of schism* by Mr. *Brinsley*; *they* also, it appeareth, did *deny* the *Christian Magistrate* to meddle in matters of *Religion*. I wish this *error* be not found amongst such as Mr. *John Ball* wrote against in the *answering of John Can*, or *any other* besides the great *Factors for Rome* the *Jesuites*.

Sect.7. I proceed therefore to prove this to be the *Magistrates office* in the third place by the *practice* of the *first Christian Emperors* that submitted to Christs Gospel; *Constantine* commanded matters of Religion, as *Eusebius in vita Constant. lib.3. cap.38. lib.3. cap.27.* he sheweth what a *Nursing father* he was to the *Church of Christ, how he called Councils, and in many of their Synods did not sit idle,* (but as a *Moderator* among them) *and confirmed their decrees with his seal.*

And as *Constantine* so also did *Constantius*, and after him *Justinian*, who in his *Code* repeateth not onely the *Laws of former Emperors* touching the *Christian Faith*, *Baptisme*, the *Church*, *&c.* but in his *Authenticks* he maketh many *new constitutions*, in which he *disposeth* of *matters* about *Gods worship*, as in *what places*, by *what persons*, with *what loudness of voice* they are to *administer*.

The like also did *Charles* the *great*, the *Emperor of the West part* 800. years after Christ, in his *Preface* to his *Laws*, *Præfat. Caroli in leges Francisc.* there is this passage, *Therefore, O you Pastors of Christs Church, and Teachers of his flock, have we directed commissions unto you that will joyn with you to redress those things which need reformation, in our Name, and by virtue of our Authority.*

And that this did *belong* to *Christian Kings* ever since the *plantation* of *Christian Religion* in our Land, I find by a Letter of *Eluthorius Bishop* of *Rome* unto King *Lucius*, 169. *à passione Christi*; in this Letter he saith, *That he*

is Gods Vicar in his Kingdom, according to the saying of the Psalmist, Give the King thy judgments, O God, and thy righteousness to the Kings son. The Kings sons be Christian people and folk of his Realm, who if they be divided you ought to gather in concord and peace. Fox Mon. pag. 96.

Sect. 8. And that this *belongeth* to this day to our *Kings* to meddle in *matters of Religion*, is evident by several *Statute-Laws*, that *Ecclesiastical Jurisdiction* is annexed to the *Imperial crown* of this Realm, I may have occasion to name some hereafter, and therefore *forbear* at *present*.

Having, I hope, fully proved by the *Light of Nature*, *Scripture*, the *practice of Christian Kings* at all times to this day, that it belongeth to the *Magistrates office* to *command in matters of Religion*, though not to make *God* a *new Worship*, yet to *command* about the *modes thereof*:

Sect. 9. I shall speak but a word of the second part of the Proposition, That it belongeth to the Church-governors and Pastors to command about matters of Religion also, but so as to be *subject to the Higher powers*, 1 *Thes.* 5. 12, 13. *Heb.* 13. 17. 1 *Cor.* 11. 34. The Apostle *Paul* having given as it were several Canons, for reforming the great abuses that were about the administration of the Lords Supper, he saith, *The rest I will set in order when I come.* And the like commission he giveth to *Titus* 1. 5. *For this cause left I thee in Creet, to set in order the things that were wanting, as I appointed thee*, or commanded thee: He doth not say, as God hath commanded, but as I have appointed. The practice of the Synod in restraining the *Christian Gentiles* from their *liberty of eating blood*; doth shew that it belongeth to *Church-governours* to command about *indifferent things*, and the modes of Worship and Discipline.

And

And thus now having proved that which I judge very necessary to *reconcile* mens minds to *obedience*, if once the *conscience* be perswaded that it *belongeth* to the *Magistrates* Office to *command* what is the subject matter of this *Uniformity*:

I shall in the next place proceed to *explain* what this *Uniformity* is which the *Act* requireth, in order to the proof of my Proposition, That obedience to the *Act* of *Uniformity* is the way to *Unity*.

CHAP. IV.

The term Uniformity *explained, and this Proposition proved, That obedience to the Act for Uniformity is the way to Unity.*

Section 1.

COncerning the term *Uniformity* I shall not spend much Ink or Paper in a *critical* or *Etymological* discourse thereof; for to speak *de nomine*, of the Name is to no great purpose, further then it makes the thing required more *intelligible*.

I must confess I do not find the *term* in Scripture, but yet as *Epiphan. lib. 3. hæres. 73. Nomen substantia non ponitur nudè nec in veteri nec novo Testamento, sensus verò ubiq; est.* But the *sense* or *essence* thereof we may *find* in many places of Scripture *commanded* and *commended*, that we should *all speak* the same things, and with *one mind* and *mouth glorifie God*. And that is the chief thing propounded by this Law, pag. 71. *viz. An universal agreement in the publick Worship of Almighty God.*

Sect. 2. I have therefore but *one thing* from the *term Uniformity* to observe, as to its *Etymology*, if I mistake not, and that is this, *Uniform* doth signifie *one form, mode* or *manner*, in which by a *universal agreement* the *publick Worship of God* is to be *performed*. And were this

but well *considered*, this Act would be the more *readily* obeyed, it *requiring* of us no more then what *Gods Word commands* or allows, and his Church hath practised, as you shall read hereafter, that in the *manner* of our *publick Worship* we should be *uniform*, the whole Church to have but *one mode* and *one rule* for its *rites* and *ceremonies*.

Now take the *term Uniformity* in my *proposition* in this *sense*, for one *form*, mode or worship to be observed by all that are members of our visible Church; and I humbly conceive it to be a *seasonable* Truth to be *treated on*, That *obedience* to this *Act for Uniformity is the way to Unity*.

Sect. 3. The reason in general why it is likely so to be is, *because* that our chief *discords*, *dissentions* and *divisions*, which we so long have laboured under, have been about *our modes* of *Worship* and *Discipline*.

That they have been so from the very *first* beginning of the *troubles* of *Frankefort* to this very day, he is a stranger in our *Israel* that *knoweth* it not; yet if you will not take it *from* me, be *pleased* to take it from Mr. *Baxter*, who in the *Postcript* of his *Epistle* to the *Reader*, before his *Treatise* of the *Vain Religion of the Formal Hypocrite*, having *cleared* the *Doctrine* of the Church of *England* from being any matter of our most *unchristian discord*, he sayes, *The more is the pity that the very modes of Worship and Discipline should be the matter of such sharp and uncharitable discords*.

Now then if our *sharp* and *uncharitable discords* be and have been about the *modes* of *Worship* and *Discipline*, then for all to *observe* one *mode*, or *form*, or *rule* in *publick Worship* and *Discipline* must needs be the way to *unity* and *agreement*.

Sect. 4. This at first view may seem to be *Durus sermo*, a very hard saying, who can bear it? and I do the more incline to believe it by what I have read, which *discovers*

discovers how *contrary* the *apprehensions* of some *learned men* are to this *Truth*.

Who have therefore *pleaded* very much for *Nonconformity*, and a liberty for *persons* to *chuse or refuse* what *form* or *mode* of *Worship* they *please*, as the *way to peace*.

Now this, I say, being the general *argument* against *Uniformity*, with the means conducing thereunto, as I find in the *Petition for peace*, and also in Mr. *Baxters five Disputations*; I shall make bold with all *tenderness* and *meekness*, and with much *respect* to those *worthy persons*, to *weigh* and *consider* of the *truth* and *strength* thereof.

Sect. 6. The *argument* I find in the Petition for peace, pag. 14. in these or the like words; *Nothing more affects us then to think of the lamentable divisions that have been caused, and are still like to be, whilest things unnecessary are imposed; and on the contrary, how blessed a unity and peace we might enjoy, if these occasions of divisions were removed.*

So that here in short lyeth, as is said, if I mistake not, the *ground* of all these *lamentable divisions* about *modes* of *Worship*, even since the *Reformation* begun in *King Edwards* dayes to this time, *That things unnecessary have been imposed.*

And that this is the *chief* exception against our *Superiours commands* I find pag. 12, 16, 17. and others in the said *Petition for peace*, that they are esteemed *unnecessary*; but that I find them not to be charged as absolutely *sinful* in themselves, in all that book, is worthy of *observation.*

For this being *acknowledged* in the general by those *persons* of that *moderation* and piety, which were to review the Book of Common Prayer, &c. That they are but unnecessary, and not sinful:

Sect. 7. I humbly conceive that it should put a great stand to the *thoughts* of such who are methinks too *forward*

ard to consider, Whether onely for *non-obedience* to *unnecessary things* in their *own judgment*, or in the *judgment* of some others that have taken up this *tradition* from the troubles of *Frankfort*, it be *lawful* for them to lay down their *Ministry*, or to do that which might by *Law deprive* them of the same?

Before I proceed further I shall crave leave to ask this modest question;

Whether or no this *argument* against *obedience* to the *commands* of our Superiours, because we judge the things commanded to be *unnecessary*, is not onely a *principle* of *division*, but of *confusion* in all *Government*?

Sect. 8. I remember that I have somewhere read, that *Licurgus* the Law-giver to the *Lacedemonians*, being moved by one to *establish a Democratical Government* in the Commonwealth, he bid him *go home*, and exercise it first in his *own family*.

And surely if we do but *seriously consider* of it, we shall find, that were but this *objection* brought against our *commands*, as we are *Parents* or *Masters* in the *government of our Families*, that they are *unnecessary*, what can be *expected* but *disorder*, *disobedience*, *division* and *confusion*?

Sect. 9. And had the *converted Gentiles*, whom the *Governours* of the Church, *Acts* 15. enjoyned to *abstain* from *blood* and *things strangled*, as *necessary*, not to *salvation*, but for the *setling* of the *peace*, which was *broken* by the *Jewish Teachers*, *ver.* 2. and to *propagate* the Christian Religion: which are the *two professed ends* of the framing this *Act for Uniformity*, pag. 71. had they but *pleaded*, *This* is an *unnecessary Imposition*, and so have been *non-conformable*; how had the Christian Religion been *interrupted* in its first *plantation*, and the *dissentions* and *divisions*, occasioned by the *Jewish Teachers*, been *propagated* and *continued*?

I humbly conceive therefore that this *argument* or *objection* against the *commands* of our Superiours, *That their Impositions are unnecessary*, is a very *unnecessary objection*, and a *principle* of *confusion* and *division* in Church, State or Family.

But now that a *universal agreement* in *one mode* and *form* of *publick Worship* and *Discipline* is the way to *peace* and *unity*, and therefore no *unnecessary Imposition*, I thus argue;

Sect. 10. First, that which doth *deliver* us from *dividing sins* must needs be the *way to unity*.

Secondly, that which tends to the *Honour* of *Religion*, the *edification* and building up of the Church, that must *needs be the way to unity*.

Now to have one *form*, and to *agree universally* in the *modes of Worship* and service of God doth *conduce* to both these, and therefore *Uniformity* is the way to *Unity*.

I shall begin with the *first*, and shew what are these *dividing sins*, naming but the principal *ring-leaders*, amongst them, and they are *Pride* and *Error*.

Sect. 11. First, *Pride*, that it is a *dividing sin*, and the spring of *division*, if not of *disobedience*, the Wiseman tells us, *Prov.* 13. 10. onely *by pride cometh contention*; as if this were the *spring of all division and disobedience*. But besides, from this *root* spring many more *dividing sins*, as *self-conceitedness*, and *thinking* of our selves *more highly* then we *ought* to think; a sin forbidden with an *unusual preface*, *Rom.* 12. 3. a sin whereby we are apt to *think our selves wiser then seven men that can render a reason*, *Prov.* 26. 16. and more holy then the *rest of our brethren*, as did the *proud Pharisee*. From whence also floweth the *judging*, *censuring*, *condemning* and *despising* of each other; which are all dividing sins, and *exceedingly* tend to the *tearing* of that *Badge* by which Christ would have all his Disciples to be *known*, even by their *love* to each other.

Sect.

Sect. 12. Secondly, as *Pride* so *Error* is a *dividing* sin; for though *Truth* be but one, yet *Error* is the *seminary* of all *schisms* and *divisions*. The Apostle *John* 1. 4, 6, 7. layeth down a σημεῖον, a mark or *character* how we may know the spirit of *Truth* from the *spirit of Error*; the spirit of Truth is a *Fountain of love*, and consequently the *spirit of Error* is the *spring* of *discord*, as we have found by *woful experience*. *Error* in *doctrine* is by our Saviour compared to *Leaven*, *Mat.* 16. 6. compared with the 12. Verse: now as *Leaven diffuseth* a sowrenesse into the whole *mass* or *lump* whereever it cometh, so also doth *Error* diffuse a *sowrenes* and *moroseness* of *spirit*, whereby he *becomes unsociable* and apt to *divide* and *separate himself* from the rest of his brethren that is leavened with it; even as the *Pharisees* did in our Saviours time, whose name with the name of *Nabal* are symbolical.

Sect. 13. Now then that *obedience* to the *Act of Uniformity* is the way to unity, as it is a blessed *means* for the *mortifying* of these *grand ring-leaders of division* and *disobedience*, may be thus *evidenc'd*, as it doth remove the *occasions* of committing these sins.

For, did all that *profesſe* the true *Reformed Protestant Religion* observe an *Uniformity* in their *publick Worship*, and in the *rites* and *ceremonies* thereto *belonging*, all *distinctions* of *men* and *parties* would *soon vanish* away; there would be no *occasion* given for the *drawing forth* those *woful* fruits of *Pride* before-named neither in *Ministers* or *People*.

Sect. 14. As the *Minister* by his *obedience* to these *indifferent things acts* and exercises those *graces* which are *diametrically* opposite to *pride* and *self-conceitedness*, viz. *humility* and *self-denyal*, and *declareth* that he hath got the *victory over* that to which the *reverend Calvin* saith the *wit* of *man* is nothing more *adverse* and contrary to, viz. *subjection*,

*Sect.*15. So the *People* are thereby *delivered* from the *occasion* of putting forth those *dividing sins* before named, in whom there is a *natural aptitude* upon the *forbearance* of the Ministers in these *modes* of *Worship* to argue; Surely those *men* do see more into the *iniquity* of the Common prayer, the Surplice, &c. then all the *Governours* that enjoyn them, or the rest of their *Brethren* that observe them; and have therefore a *more pure, delicate* and *tender conscience*, and consequently their *Ministry* is like to be most *soul-saving*. And *thereupon* all other *Ministers* are usually *censured* for Time-servers and *men-pleasers*; by which means Christian *love* and *charity is destroyed*, and *divisions* are *contracted* and *continued*.

That therefore which removeth these *occasions*, as for all to be *uniform* in their *external modes* of *Worship* doth, as I have before shewed, *must needs* be the way to *unity*.

*Sect.*16. Secondly, as Pride so *Error* also is a *dividing sin*, as I have before shewed: Now that which taketh away one *occasion*, and a great *one* too, of *diffusing* and *spreading Error*, must needs be the *way to unity*: now *Uniformity* in prayer doth this, and was therefore by the *Church* in the *primitive times* appointed for this *end* and purpose, *Because that Heretick did convey and spread their poysons in their Prayers*. In the Council of *Milva*, which was in the year 416. it was appointed *That none should use any prayers but such as were appointed by a Synod*.

*Sect.*17. There is a *desultory levity* in the minds even of some good men, whereby they are subject to *offend* in their publick Devotions, without a great measure of *humility* and *spiritual prudence*, which all Ministers *have not*; and therefore it was the *judgement* of the *reverend Calvin*, in his *Epist. ad Protector.* in the Reign of King *Edward* the Sixth, that there should be a set *form of pray-*

prayer and *Eccloſiaſtical rites*: ſaith he, *Quoad formulam precum & rituum Eccleſiaſt. valde approbo, à quo paſtori in functione diſcedere non liceat, &c.* Obſerve, he would have a ſet Form of prayer, and certain *rites* and *ceremonies*; but were they to be *left to the Miniſters choice*, whether he would *conform* to them yea or no? I ſuppoſe not: he was not of Mr. *Baxters* mind in his *Diſputations* as to this point, nor yet with the Petitioners for peace, but ſaith expreſly, *From which forms of Prayer and Eccleſiaſtical Rites it may not be lawful for the Paſtors in their function to depart.* They were then to be *impoſed by Law* upon them; and for what end? for theſe three Reaſons; firſt, *that thereby proviſion may be made for the ſimplicity of ſome*: ſecondly, *that the conſent that all the Churches have amongſt themſelves may more certainly appear*: and laſtly alſo, *that the extravagant levity of ſome that affect novelties may be prevented.*

So that it is very evident that this *reverend perſon* did approve of a *Uniformity* in *prayer and other rites* as the way to *unity*, as it did conduce to *concord* and *agreement*, as it prevented *dividing ſins.*

Sect. 18. I proceed now to the ſecond *Branch* for the proof of the *propoſition*, and that is this, That which tends to the *honour of our Religion*, the *edification* and building up of the *Church*, that muſt needs be *the way to unity.*

But now if all perſons, both Miniſters and People, ſhould be Uniform, and there were an univerſal *agreement* about theſe modes of *Worſhip* and *Diſcipline*; the *reformed Proteſtant Religion*, which for our *Non-conformity* and diviſions amongſt our ſelves, by our *Adverſaries* the *Papiſts* is very much reviled; as you find *Harding* in his Anſwer to the *Apology* of the *Church of England*, *flouting* them even for the *Non-conformiſts* that were amongſt them in Queen *Elizabeths* dayes.

*Sect.*19. I say, how would our *Religion* be *honoured*? nay, not onely so, but how would it *strike* a *terrour* into the hearts of all *Romish Catholicks*, and fill them with *despair* of ever seeing the *Church of England* reconciled to the *Church of Rome*, for to see these *woful divisions* that have been amongst us *removed* by an *universal conformity* amongst Protestants in these matters, which are and have been the *cause* of such *unchristian discords*?

Now if this would not edifie and build up the Church judge you.

Besides, how *amiable* then would our *assemblies* be, and how *delightful* would *Gods publick Worship* be to such as desire to *fear his Name*, and to *reverence his Sanctuary*, to behold it *celebrated orderly* and *uniformly*, while all that *worship* do *sit*, and *stand*, and *kneel together*, as but *one body*; while all do *speak the same things* required of them, as if but *one mouth*.

*Sect.*20. This was the *practice* of the *primitive Church* long before *Popery*. I remember I have read that the *whole Congregation* were then so *uniform* in *publick prayer*, lifting up their *voices* so *all together* when they said *Amen*, which, *affixed* to our prayers, signifieth a full *consent* and *agreement* to what is *prayed* for; I say, it was *uttered* with such *uniformity*, that St. *Jerome*, as I have read, *compared* their sounding of *Amen* in the *Church* unto a *clap of Thunder*, and St. *Basil* to the *roaring of the Sea*.

You see therefore that this *Uniformity* in matters of *Religious Worship* it is *bonum, jucundum, & utile*; it is *good*, it is *pleasant*, it is *profitable*; and that not onely as you have read it is pleasing and delightful to those that join in that *Worship*, but as it is profitable also, and so edifying.

*Sect.*21. As the God of peace, who hath promised to be with them that are *like-minded*, *Rom.*15.33. So the *great Master of the Assemblies*, the *Prince of peace*

hath not onely *promised* to be *present where two or three are gathered together in his Name*, but also hath made a *promise* to their *uniformity* and *agreement* together in prayer, *Mat.*18. *Where two shall agree together to aske any thing on earth, it shall be granted them.* When they shall *symphonise*, so the word is in the *Original*, when they shall be *harmonious* and *uniform* in their *supplications*, even to this *agreement* together is the *promise* made, if I mistake not. And I think St. *Chrysostom* is somewhat of my mind in *Homil.* 3. *de incomprehensibilis Dei natura*; *Thou dost not so soon obtain thy prayers when thou prayest alone unto the Lord, as when thou prayest with thy brethren, for there is somewhat the more of concord and consent, &c.*

*Sect.*22. And in his 4. *Homil.* upon 2 *Thes.* saith he, *Quod quis apud se precatus accipere non poterit, hoc cum multitudine precatus accipiate, quare etiam si non propria virtus, tamen concordia multorum potest. The thing that a man cannot obtain praying alone, praying together with the multitude he may obtain; why so? though not for his own worthiness, yet the concord, unity and agreement prevaileth much.*

And thus now having I hope made it *evident*, That *obedience* to this Act of Uniformity is the way to Unity; and that to have all one *form* in *publick Worship*, though to some it may seem very *unnecessary*, yet for those *good ends* and *purposes* aforesaid, though in it self it be an indifferent thing, neither *forbidden* or *commanded* by God, yet *obedience* to it when *commanded* by our *Superiours* is very *necessary*, as it delivers from *dividing sins*, and tends to the *honour of Religion.*

I shall, before I proceed further, *desire all humble and peaceable spirits* to compare without *prejudice* this *argument* with my *proofs* thereof, with an *argument* that I find in *Five Disput.* chap.6. pag.433.

CHAP. V.

That indifferent things may lawfully be commanded, and that to obey such commands is not onely lawful, but profitable for the peace of the Church. To refuse obedience to indifferent things as sinful is negative Superstition: with several considerations about the regulating of our zeal about things indifferent in themselves.

Section 1.

THough I do confess that there is much *prudence* and *moderation* to be used in every *Government*, and what the Wiseman saith is *applicable* to all *Governours*, *Be not thou a Lion in thine own house*: and that Fathers are not to *provoke* their Children to *wrath* by *unjust* and *unmeet* precepts, and by pursuing them with *contumelious* words, &c. and *severe corrections* beyond the *merit* of their *crime*. *Imperiousness in government* doubtless is to be avoided.

*Sect.*2. But yet should our *superiours* fail of their *duty* in this or any other *kind*, we are not to fail in *ours*; duty to our *superiours* being not an *act* of *commutative* but *distributive justice*. The same *Law-giver* that forbids *Fathers natural, spiritual, political*, not to *provoke* their *children to wrath*, lest they be *discouraged*, yet doth likewise *command* children, whether *natural, spiritual* or *political*, to *obey* their Parents *in all things*, Col.3.20. *in the Lord*, Ephes.6.1.

And this, with the *consideration* of what *followeth*, that in *every act* of *obedience* to the *lawful commands* of our *superiours* there is a *complication* of many *graces* which *grace* our *profession*, as *humility*, *self-denyal*, *love to God*, *care of the publick peace*, and *of the preservation of unity and order* in the place where God hath set us,

I say this *consideration* should keep us from *disputing* our *Superiours* commands, from *possessing* either *corrupt heads* or *hearts* with any *principle* which may *heighten* that *averseness* which is in every *mans heart* naturally to *subjection*, as Mr. *Calvin* saith.

*Sect.*3. The *argument* therefore, with the *reason* thereof, I desire may be a little weighed in the balance of the Sanctuary, as I find it in *Five Disput. pag.* 423. *propos.*6.

It is not lawful to make any thing the Subjects duty by a command that is meerly indifferent, antecedently both in it self, and as clothed with its accidents.

The reason is evident, because that nothing but Good can be the object of the Governours desire, and nothing but Good can be the just matter of his Law.

*Sect.*4. Now taking into *consideration good and indifferent* in the sense there *propounded*, I humbly conceive that the reason is not *evident*; That therefore it is not *lawful* to make any thing the Subjects duty by a command that is *meerly indifferent*, because that nothing but good may be the just matter of a Law, and not that which is neither good or evil, *but indifferent*.

For should this be true, all *Government* would be *dissolved*; the *Magistrate* then is to make no *Law at all*: What would then become of us may easily be *judged*.

I offer therefore to consideration this distinction concerning Good and Indifferent, the omitting whereof, I suppose, may occasion this great mistake, A thing may be said to be good *materially* or mediately.

*Sect.*5. Now an indifferent thing neither good or evil in its own nature may be mediately good, may have in it *bonitatem medii*, it may have *bonum publicum*, the publick good for its end.

A *command* therefore of our *Superiours*, by which a thing *indifferent* is made *bonum necessarium*, a necessary

good, and *bonum publicum*, for publick peace and unity, it is no idle Law, pag. 434. because it is not unprofitable: It may therefore *lawfully* be *commanded* for the *reason* beforesaid.

Now that a *publick agreement* in the externals of *Gods Worship* is a *publick good*, as the way to peace, and good in the *acception* you take *goodness*, commended by *Gods Law*, which is the first rule of moral good, pag. 435. that which this Law propoundeth being no more then what is our duty, *viz.* That which the Apostle did so earnestly pray for and *perswade* to, That *with one mind and mouth men would glorifie God*, that they would be *like-minded, seek peace and follow after it*.

Sect. 6. I humbly conceive that the Answers to all those *Objections* in *Five Disput.* from pag. 435. to pag. 437. in my *weak judgment* are not *strong enough* to *bottom* that upon which it is like to be made the *great occasion* of those *sufferings* which are *expected* to come upon many good and *pious men* by reason of this *Act*.

For it will *appear*, that most of the matters *enjoyned by the Act*, except the Declaration about the *Covenant*, are *allowed* by the Author of the *Five Disputations*, as you will find hereafter.

Sect. 7. I beseech you therefore for the *Lords sake* do not *dispute* your selves out of the Exercise of your *Ministry*, do not bring your selves in trouble *needlessly*, and thereby *trouble the peace of the Church*. It is a very strange *conclusion* in my *simple judgment*, That because there *needeth* no *Law* to make that which is neither *commanded* or *forbidden* to be *indifferent*, *Five Disput. pag.* 437. that therefore it is not *lawful* to make any thing the *Subjects duty* by a command that is *meerly indifferent*, but that *indifferent things* must be left for us *to use* or *not to use* at *our own liberty*.

Sect. 8. I beseech you all *consider* but what is said

Five

Five Disput. page 439. to this purpose, *If God have left us this liberty, Men should not take that liberty from us without great cause, and without some accidental good that is like to come by depriving us of that liberty, and that good must be greater then the accidental evil.*

To all which I do fully *agree*, and *offer to consideration*, whether what I have said all this time, that the *liberty* that God hath left us in *private*, whether we will use a *form* or no *form* in Prayer, being *taken away* at *sometimes* onely in *publick* (for I am of the *mind of K.* Charles *the First, of blessed Memory*, in his Meditation on the Ordinance against the Common prayer; though I am for Common prayer before Preaching) *That yet there is use of a grave, modest, discreet and humble use of the Ministers gifts even in publick, the better to stir and excite their own and the peoples affections.* I say, whether this liberty is not taken away without great cause, *viz.* for the Peace of the Church, which was the cause why the liberty of eating Bloud, &c. was taken away from the Gentile Christians, *Acts* 15.

Sect. 9. *And that the accidental good* which is like to be by Uniformity, is greater then the accidental evil, which is the depriving us of our *liberty*; so that as Mr. *Calvin* saith, the *Pastor in his Function* may not *lawfully depart* from that *Form* and those *Rites* appointed, which he had liberty to do before;

Will evidently appear, not onely by what I have said of *Obedience* to the *Act of Uniformity* as the way to *Unity*; but also by what you may *find* in the *Five Disput.* amongst those many *reasons* which are there given for *Obedience* in lawful things, *such as a Form of Prayer, the significant gestures of standing at the profession of our Faith, and the Surplice, &c.* as you will find in the said Disputations, if I have not forgot what I have there read, are there granted to be lawful.

Sect.

*Sect.*10. If I mistake not, amongst those reasons beginning at pag. 483. (which are all very good ones, and I desire may be laid to heart in this juncture of time) I find pag. 487. reason 10. That by *this disobedience in things lawful, the Members of the Church will be involved in contentions, and so engaged in bitter uncharitableness, and censures, and persecutions, and reproaches one of another; which scandalous courses will nourish Vice, dishonour God, rejoyce the Enemies, grieve the Godly that are peaceable and judicious, and wound the Consciences of the contenders. We see the beginning of such fires are small, but whether they will tend, and what will be the end of them we see not.*

*Sect.*11. Now if the *preventing* of every one of these *sinful* evils be not a *greater good* then that *accidental evil* before spoken of;

That which I further offer, I desire may be *seriously* laid to heart.

As there is nothing, as Mr. *Calvin* saith, to which the *Wit of man* is so *averse* as *subjection*; so there is nothing to which *humane nature* is more *subject*, then those *sins* before-named in *Five Disput.* as *Uncharitableness* and *Censoriousness* about *small matters*: we have found it so by *woful experience* both *formerly* and to this *present day*. It is easie to *observe* how such as take their *liberty*, as to matters of *Conformity*, that do not wear the same Canonical habit as it is called, that are no Common prayer men, how are they esteemed by the *generality* of *professors*, for such that see *more* into the *evil* of *these things* then other men? And on the other side, how are those which do *conform*, such as are *peaceable* and *judicious*, how are they *condemned* and *censured* by the same persons for *Surplice-men and superstitious temporizers*?

*Sect.*12. There being *therefore* such *probable grounds* of hope, that by a *generall obedience* to the *Act of Uniformity*

formity these evils may be remedied, these sins *suppressed* which *dishonour God, grieve the judicious godly*, make the *Papists* to be *confirmed* in their *ill opinion* of us for our *dissentions, occasion others* to fall off to them, as we find it to be the *case of Grotius*, mentioned *Five Disput.*

Upon all these *considerations* laid together, I humbly conceive I have made it evident to all, *That obedience to the Act for Uniformity is the way to Unity*,

Wherein I have also proved how great *the mistake* is in the Petition for Peace, That the *commanding* of these *unnecessary* Impositions have been the cause of all the *dissentions* and *divisions* that have been from the *beginning* of the *Reformation of Religion in King Edwards dayes.*

*Sect.*13. I shall speak a word or two in order to the inclining of such as are concerned to observe the *Act of Uniformity*, by shewing the *great mistake* there is, as I humbly conceive, in what is urged by the Petitioners for peace, pag.15. who there say on the *contrary*, That if these *unnecessary Impositions* were *removed*, we should enjoy a *blessed unity and peace.*

For if the *bare removal* of these *unnecessary Impositions* would procure a *blessed unity and peace*;

Give me leave to desire you *seriously* to consider, how *cometh* it about that in all this time of *liberty* from these *Impositions* we have been so *wofully divided*, that were so *unanimous* before against the *rites and ceremonies of the Church?*

*Sect.*14. Surely had I *known* so much before the *beginning* of those *troubles*, as now I *know*, that there was so great a *difference* and *feud* between the *Non-conformists* and the *Separatists*, as now appeareth unto me by their *Writings* that I have *seen* between them in the *Bishops dayes*; I should have *foreseen* by their *principles*

which

which I gather most *clearly* in a *book* set forth by Mr. *Simon Ash*, written by Mr. *John Ball* against *John Can*, *edit.* 1642. by which *book* it *appeareth* that the *one sides principles* did tend to *Independency*, and the other to *Presbytery*: I say, I think verily I should have *foreseen*, that when the *Bishops were down* great *dissentions* and *divisions* would arise amongst *themselves*.

Sect. 15. Now that it did so *fall out*, that they did *fall out* extremely when *Episcopal Government* was laid aside, is so well *known* to all the *Christian World*, that I need not *fear* I should be the *first publisher thereof*; *which animosities*, and *divisions*, and *oppositions* of each other I desire may be *buried* in everlasting *forgetfulness*, and should not *mention* it now, the *remembrance* thereof being so *grievous* to me, and should be to all *tender-conscienc'd Christians*, but that I desire so much may be *gathered* from it, as may be a means to prevent the like *Enterprises again*. *Sed sat verbum sapienti*.

Sect. 16. I have observed this as one great *argument* used by the *Non-conformists* to reclaim those of whom Mr. *Nicholls complaineth*, (as great hinderers of their desired *Reformation*) for making a *rash and temerarious separation* from the *Church of England*; That they should consider how much *God* had shewed his *displeasure* against that way, by the *perverse spirit* that he had *mingled* amongst them, so that they could never *agree* amongst themselves; implying that their *divisions* were a *punishment* for their *sin*.

Sect. 17. And *surely* if this were but well thought on, we might have cause (in this *gloomy day of darkness*, as is supposed) to descend into our *hearts*, and suspect our selves, whether those *divisions* which are our *sin*, occasioned through our *disobedience* to *these commonds* about these supposed *unnecessary Impositions*, may not be a *punishment* for *sin* also.

I beseech you therefore, laying aside your *contentions* about these things, let us *follow the things that make for peace*, according to the *Apostles counsel*, and things whereby we may *edifie* one another.

Amongst which, if I be not *mistaken*, Uniformity is one, and *obedience* to the Law that requireth it is the way to *Unity*.

*Sect.*18. And *think* not to say with your selves as I somewhere find *it is said*, That these are but *poor and inconsiderable* things to be *enjoyned* upon such *severe penalties* as the Law inflicteth. Is not the *faithful Preaching* of the *Gospel* the *Unum necessarium*, the one thing necessary? and do you think that the Lord is better pleased with *Re-ordination*, *Subscription and Ceremonies*, then the *saving of souls*? that *Uniformity*, *agreement* and *concord* must be placed in *those things* which are no way *necessary to salvation*?

*Sect.*19. Doubtlesse God is more *pleased* with the *saving of souls*, then with the *things before-named* absolutely considered; and should *Uniformity* in these things be *required* as *necessary* to *salvation* and *holiness placed* in them, *obedience* to such *commands* were *sinful*, and might justly be *scrupled*: But as they that *command*, if I *mistake not*, are not therefore *guilty* of *Affirmative superstition*; O take heed that you by *refusing* are not guilty of *Negative superstition*, which you seem so much to *dread*, which lyeth in *placing sin* in those things *which God hath not*; chusing rather not to *preach* the Gospel, then to be *Uniform* in one *mode* of *Worship* and *Discipline*.

*Sect.*20. Surely if we had *learned* what this meaneth indeed, *The Kingdom of God consists not in meats or drinks, but in righteousness, peace and joy*, Rom.14. we would proportion *our zeal* more about those *things* wherein *Christs Kingdom* consists, then about *Meats* and *Drinks*,

Drink, matters of modes of Worship and Discipline.

For my part, I do not *believe* that in the *imposing* of these things *aforesaid* so *severely*, that the *Kingdom of God doth consist but subordinately*, as it may prevent *those sins* which *keep souls* from entring into *Christs Kingdom*, those *dividing sins* before-named; neither that the *Kingdom of Christ consists* in the violent refusal of *obedience* to their *commands*.

*Sect.*21. But I am *perswaded* by what I find by my *own experience*, that could we but *follow the Apostles counsel*, mind most the *substantials* of *Christs Kingdom*, such as are *holiness*, *justice and mercifulness* towards men, in all which senses *righteousness* is taken; and could we get our hearts *peaceably disposed*, and from the sense of the *inward joy* of the *Holy Ghost* be *joyful*, *chearful* and *amicable* in our *converse* with *men*; these *substantials* of *Christs Kingdom* ruling within us, would so *mortifie* and *circumcise* that *censorious morosity* and *narrowness of spirit*, which is *contracted* by our *zealous contentions* about meats and drinks, these small and *circumstantial matters* of *modes* of *Worship* and *Discipline*; that we should not *think few* or none *godly* but those that are of our *mind* and *way*: But we should come to *abound in love to all men*, *and speak evil of no man*, which are the Gospel-precepts.

*Sect.*22. And what would then be the *effect* of this the Apostle telleth us in the words following, *ver.*8. *He that in these things serveth Christ, he is accepted of God, and approved of Men.*

This is worthy of *consideration*, that whereas our *Saviour* hath *foretold his Disciples*, that they shall be *hated of all men for his name-sake*: Yet here he that *serveth Christ* in these things, wherein his *Kingdom chiefly consists*, that to his *holiness* joyneth *righteousness* and *mercifulness*, doing good *to all*, that is, *peaceable* and *free* from

cen-

tenſoriouſneſs in his *converſe*, and *ſubject* in lawful things to his *Superiours*, he is not onely *acceptable* to God, but *approved of men*.

That *enmity* that is *between the ſeed of the Woman* and the *ſeed* of the *Serpent*, is ſuſpended by the *exerciſe* of thoſe *good works*, which the Apoſtle tells us are *profitable unto men*, *Titus* 3. 8. I ſay by this we come to be *approved of men*; even by all, but ſuch as have not *un-Man'd* themſelves *by horrid debauchery and beaſtly luſts*.

Sect. 23. Be pleaſed to conſider what the Apoſtle *Peter* ſaith to this purpoſe, 1 *Pet.* 3. 8. after that he had exhorted them to what I now exhort you, *to be all of one mind*, *&c.* He giveth this *reaſon* to urge it, *If any man long after life and would ſee good dayes, let him endeavour firſt to be good himſelf*; and let him ſhew his *goodneſs* by *eſchewing evil*, and *doing good*, *by ſeeking peace and following after it*. And then ſaith he, *ver.* 13. *Who is he that will harm you if you be followers of that which is good?* as members of a politick body; who is *he then that will harm you?* We that are *peaceably-minded* ſhall *live quietly* amongſt men, they *will approve* of us, and we by our *good converſation* ſhall put to ſilence *the ignorance of fooliſh men*.

We ſhall not then *fear Gods Deacon* the *Magiſtrate*: Wouldſt thou not, ſaith the Apoſtle, be *afraid of the power*, do *then that which is good*, *and thou ſhalt have praiſe of the ſame*.

Sect. 24. Now *becauſe* that to this it may be *objected*, That here lyeth the *ground* of all our *fears* and *ſcruples*, that what the *Magiſtrate* commands by *this Act of Uniformity*, is to put us upon the *doing* of that which is *evil*; we deſire to be *followers of that which is good*; but we cannot *think* to declare, that the *Solemn League* and *Covenant*, that we have taken, to be *unlawful* and *bindeth no man*, is *good*, but a *ſin*.

And

And to *declare* our *unfeigned assent* and *consent*, *to all* and *every thing contained* and *prescribed in* and by the *Book* of *Common prayer*, and *to the manner of making, ordaining and consecrating of Bishops, Priests and Deacons.* This we do very much fear is not *good*, but is a *sin also*; most of these things having no *warrant* from *Gods Word*, but are *additions* to the same, *forbidden Deut.* 12.32.

Sect. 25. We *fear* also to *subscribe* the 39. *Articles*, as they *refer* to these *Books aforesaid* for *the very same reason.*

And we fear that we *being ordained* by *Bishops*, we should *receive an Ordination* from the *limbs of Antichrist*, and *renounce the Ordination we receive from the Presbytery*; and therefore this alters the *case* very much. The *Apostle Peter* that you quote, if you read a *little further*, saith, *notwithstanding* all you have *alledged*, that *If we suffer for righteousness-sake, blessed are we.*

Now to *suffer* rather then *sin*, is to *suffer* for *righteousness*-sake; and this is our *case.*

Sect. 26. Now therefore that I may, *according* to what I have already *declared* as my *End* in this my *unusual undertaking*, be *instrumental* in this *hour of temptation* that is upon many *pious and good men*, whose books I am not worthy to carry after them;

I shall proceed to the *examining* of these *Objections*, which, I suppose, are the *chief* which may be made against *obedience* to the *Act of Uniformity.*

And because that I do *believe* by what I find *granted* by the *Author* of the *Five Disput.* that *many* who may be *satisfied* as to the *Common prayer*, *Re-ordination* and *Ceremonies*, yet are much *perplexed* about *what* is required *concerning the Covenant.*

I shall *begin* with that in the *first place*, and take into *consideration* what the *Act* requireth of all that are in *Holy Orders*, *School-masters* and *Tutors* to *declare.*

CHAP.

CHAP. VI.

That to declare against the binding power of the Covenant, according to the Declaration appointed by the Act for Uniformity is lawful both by the Law of God and of the Land. Wherein the judgment of reverend Mr. Perkins *in six cases, as to the not-binding power of an Oath, is applyed to the case in hand.*

Section 1.

THe words of the Declaration, as to the Solemne League and Covenant, runne in these words; *I do declare, That I hold that there lyeth no obligation upon me, or on any other person, from the Oath commonly called The Solemn League and Covenant, to endeavour any change or alteration of Government either in Church or State, and that the same was in it self an unlawful Oath, and imposed upon the Subjects of this Realm against the known Laws and Liberties of this Kingdom.*

That I may the more *distinctly* speak unto this great and *weighty* businesse, and that the *subject matter* of this *Declaration* about the *Covenant* may be *rightly understood*, and the *doubts and scruples* about the same may be the *better resolved*;

I shall *consider* of these *particular parts* which are included in this *general Declaration.*

First, *I do declare, that I hold that there lyeth no obligation upon me, or any other person, from the Oath commonly called the Solemn League and Covenant.*

Secondly, what the Covenant bindeth not me or any other to do, *viz. To endeavour any alteration of Government either in Church or State.*

Thirdly, that the same *is in it self an unlawful Oath.*

Fourthly, that it *was imposed upon the Subjects of this Kingdom against the known Laws and Liberties of this Realm.*

*Sect.*2 But before I begin to *speak* of these things, I *hold my self* under this *obligation* to *declare*, That what my *thoughts* and *apprehensions* are upon this *subject* which I now *impart*, have not been *formed* in me upon any *account* of *carnal fear* or *interest* by the *late occurrents* of these *times*, but *some years* before, when it was *very much beyond my thoughts* that *ever* either *I or any other* should have been by the *Authority of the King* and *both Houses* be called to a *Declaration of this nature*.

And I hope that I may *appeal* to the *searcher* of *all hearts*, that if I can but be *convinced* by such clear and *evident demonstrations*, as I hope to *offer* to the *contrary*, I shall *bewayle* my *error*, and retract the same, and *repent* of it, as *being guilty* of a great sin; for I am very *sensible* of what my *blessed master* hath taught me in his *holy Word*, that he that *breaketh the least of his Commandments, and teacheth men so to do, shall be called the least in the Kingdom of Heaven*.

*Sect.*3 Hoping therefore that God hath heard my *prayer*, and will *deliver* me from *falling* into this *evil*; and that I may by this *following* Discourse *convert* some from the *error* of his *way*, and so hide a *multitude of sins*, in the *integrity* and *sincerity* of my heart I shall proceed as *followeth*.

In the first place therefore I shall *begin* with what I *propounded* in the *second*, as being the most *principal*, viz. *What every person by the said Act is to declare, that he holdeth no obligation to lye upon him, or any other person, from the Oath commonly called The Solemn League and Covenant*, viz. *To endeavour any change or alteration of Government either in Church or State*.

So that the matter of the *scruple* lieth but in a close *compass*, and a very little *room*.

*Sect.*4. *Whether* or no any *person whatsoever*, who hath no *lawful Authority* from *Gods Law* or the *Lands*, to

to change or alter the *Government* of Church or State, or to *impose* an *Oath* upon any *others* so to do, be *bound* by this *Solemn League or Covenant*, they have taken to *endeavour* any change or alteration in the same?

Observe here by the *way*, that *whatever* we are obliged to by the *Law of God* and of the *Land*, our *Baptismal Vow* and Covenant, the Oath of Allegeance and Supremacy, we are not called upon to renounce, as is expressed in this *Declaration*.

But that it *bindeth* not the *Subjects* of this *Realm*, on whom it was *imposed* against the *known Laws* of the Land, to *endeavour* that for which, if I *mistake* not, the *Earl* of *Straffard* and *Archbishop* of *Canterbury* were *charged* with *High Treason* for: This was the first *Article* of the *Charge* against the *Earl of Straffard*, and Mr. *Pim* in his *Speech* in *following* the *Charge* hath these *expressions* towards the later end: saith he, *The* 10. *consideration in this, That as it is a crime odious in the nature of it*, viz. *to endeavour the alteration of the Government of the State; so it is odious in the judgment and estimation of the Law, to alter the settled frame and constitution of the Government is Treason in any State.*

Sect. 5. So then by this *argument* of Mr. *Pim*, to *swear* to do that which is a *crime odious* in it self, and in the *estimation* of the Law, *Treason*, viz. to *endeavour to alter the setled Frame and Constitution of Government*, must needs be an *unlawful Oath*, and therefore *bindeth* not any that *have taken it*. This being the judgment of the *Assembly of Divines* and all others, that an *unlawful Oath bindeth not*.

But it may be *objected*, that though it be true for any *particular person* to alter the *Fundamental Government of the Land in Church or State* be unlawful: But to be *engaged* to endeavour this in our own *particular places* and callings *by a lawful Authority*, this maketh that which

was *Treason* in others to be a *duty* incumbent on us by virtue of the *Oath* aforesaid.

Sect.6. For answer to which I humbly conceive, *though* it be an evil thing *after Vows* to make inquiry; yet to prevent a *greater evil*, it is that which is our great *concern* at this time, to do that which we should have done more *seriously* before we entred into the *said Covenant*, make this inquiry; Whether any *persons whatsoever*, who have no *Authority from Gods Law* or from *the Law* of the Land to *alter the Government of Church and State*, though for so good an end as *publick Reformation*, are a *lawful Authority to impose an Oath upon others, for to endeavour to do that thing* which is unlawful in it self. For if this appear to be the *case*, I humbly conceive that we may *lawfully* make this *Declaration*, That *I hold my self or any other person bound by the Solemn League and Covenant, to endeavour the change or alteration of Government both in Church or State.*

Sect.7. In order to the clearing of this, let us first to the Law and to the Testimony, even unto the sacred *Word of God:* For in the inquiry which I propound we are all to make for the satisfying of our *consciences.* The rule I propose, is first *Gods Law*, whether any *persons whatsoever* who have no *Authority* from *Gods Law* to alter the *Government* of *Church* and *State*, though for so *good* an end as *publick Reformation*, are a *lawful Authority* to impose an Oath upon others?

I beseech you Brethren, who do so much press for a *command* out of Gods word to warrant what you do, to *shew me* where there is any *command* of *Christ*, or any *approved example* in the Holy Scriptures, for *subjects* without the *consent* of their *Prince* and *Soveraigne*, to *swear* and make others to *swear*, that they will *endeavour an alteration* of *Government in Church or State*, though for so good an end as *publick Reformation.*

Sect.

Sect. 8. I must needs profess that I do not, or cannot upon my own search find any *precept* or *president* for the same in the *Old Testament*.

In the New indeed I find *general precepts for Christians to submit themselves to Principalities and Powers*, 1 *Pet.* 3. 1. To yield *obedience to every Ordinance of man for the Lords sake, whether it be to the King as supreme, or unto Governours that are sent by him, &c.* 1 *Pet.* But nothing that may give *warrant* for this *practice*, for *subjects* to *bind themselves* or *others* to endeavour *any alteration of* those *humane creations* to which they are *to submit* for the *Lords sake*: Neither by an *Oath* or *Covenant* to swear a *publick reformation* without or against the *consent* of their *Kings* and *Governors*.

And therefore which is observable, all *Covenant-reformations* from *Joshuahs* time to *Josiahs* time, were *regularly commanded* by the good *reforming Kings* and *chief Rulers*; but none by the *Elders* of the *people against* the *command* or *consent* of their *Soveraign*.

The *Covenant* that all the *people stood to*, 2 *King.* 23. 3. was made by the *King*. And the King *stood by the Pillar and made a Covenant before the Lord, and the Oath at which all Judah rejoyced was not by them imposed upon the King, but the reforming King*, 2 Chron. 15. 8, 9, 15. *compared after that Asa had taken away the abominations out of the Land of Judah and Benjamin*, Verse 9. *he gathered all Judah together*. This was the ground of the *Assembly at Jerusalem* in the third *year of the reign of Asa*; they assembled not to make *this Oath, at which all Judah rejoyced, without the Kings Authority, by which he did gather them together*.

Sect. 9. If therefore there be no *command* or *example* in the *Old Testament* approving this *practice*, the express *commands* of the *New Testament* forbidding things of this *nature* and *tendency*; the *scope* of that

place, 1 *Pet.* 3. being to arme the *Christian Churches* against that vile *Sect*, who called themselves *Gnosticks*, *as knowing more of the mysteries of the Gospel then others*; who *taught* amongst other things *destructive* to *humane society*, the Doctrine of *liberty* and *manumission* to *Christian subjects* and *servants*, as by considering of what followeth to the 12. Verse may appear.

And thus now having from *Gods Laws* shewed that there is no *precept* or *president* for *subjects*, yea, for the *Elders of the people* to enter into a *Covenant* for *publick reformation*, without the *consent* or gathering together of the King, and that therefore *consequently* they are no *lawful Authority* by the *Law of God* to impose an *Oath upon others*.

Sect. 10. This being considered, I humbly conceive that we have nothing now left to resolve our *consciences in this* case; but the *known Law* of the *Land*, and the *Fundamental constitutions* of its *Government*. And I should think this very *consideration* should put such of the *Ministry* as are *scrupulous* to a little *pause*, and make them to *suspect* their own *judgements* in this point all this while.

The resolving of this *case of conscience* being so *different* from those, whose *subject matter* are not so *perplexed*, intricate and *doubtful*, that without the *help* of the *Lawyer* the *Divine* may prove but a *blind guide*, and when the *blind lead the blind, our Saviour tells us, both will fall into the ditch*.

Sect. 11. I have somewhere read a very good *direction*, which if we had *followed* at first might have *prevented* this inquiry now, concerning making *Vows and Covents*, That no *action* which is matter of *Question* and *Dispute*, especially of *Religion*, should be the matter of a *Vow*. And the instance that is given is in a case somewhat like ours, which I desire may be laid to heart; *Sic*

Novatus

Novatus Novitios suos compulit ad jurandum, ne unquam ad Catholicos Episcopos redirent. Euseb. l. 2. Eccles. Histor.

For *Novatus*, the Authour of the *second great schism*, as I find in Mr. *Brinsley's Arraignment of Schism*, for him to *compel* his *Novices*, which he had drawn into that *sin* with him, to *enter into an Oath* that they would *never* return to the *Catholick Bishops*, never be *ordained* by them *more*, or *submit* to their *Jurisdiction*; the matter of this *Oath* was *unlawful* in a very *mild sense*, because *doubtful*.

Sect. 12. And if the *modes of Worship and Discipline* were not *doubtful* and *disputable* amongst us, when this *Covenant* of *endeavouring* to alter the *Church-government was imposed*, what was the reason that there were such *writings* for and against the *mode of Church-government*, &c. almost ever since the *Reformation* of the *Church of England? Sutcliffe de Presbyt. edit.* 1591. *Bilsons Perpetual Church-government*, 1610. *with those contests which were betwixt Dr. Downam and the Dioc-sans Tryal, much about the same time, with many others, and continued to the sitting of the Parliament called by the King*, 1640. So that doubtless these matters were very *disputable*, and to be made the subject of an *Oath* we now find *dangerous*; as I find that *judicious and learned King of Divines*, as Mr. *Ford of Northampton* stylith *King Charles the First*, Prognosticating this *Covenant* would be very *dangerous*, *because the matter doubtful*.

Sect. 13. There being therefore no *remedy* now, but to be more *wise and careful* for the time to come, taking heed of being too *dogmatical* in what we hold as to matters of *modes of Worship and Discipline*, because that other holy and good men are of that *mind*. For likewise one of our *opinion*, as to the *binding power* of the Covenant, let us not *Jurare in verba magistri* any more,

neither *lean* too much to our *understanding*, but *consult* with the *Laws of God* and of the *Land*, especially in this *case*.

Sect. 14. The *Act*, you know, that requireth that we should *declare*, that in this *particular* the Solemne League and Covenant layeth no tye or *obligation* upon me or any other, to *endeavour to change the Government of Church or State*.

On the other side, many are of this *opinion*, that though it be the *judgement* of the *major part* of the *Judges* that are *learned in the Laws*, of *many great and learned Divines*, some that have written *De Juramento*, and therefore well know the *binding power of an Oath*, and of the *major part* of the *representative body of the Kingdom*; yet notwithstanding are perswaded the *Covenant*, that they have taken, *bindeth* them to *endeavour* the alteration of the *Government of Church or State*.

Sect. 15. In this case therefore, as I said before, the *Laws of the Land* are to be *consulted* with; for there being no other *judge* in this case but the *known Laws* of the Land, we must stand to their *determination* as to the satisfying the *conscience* about the binding power of the *Covenant*.

For if by the *Law of the Land* it appeareth that the matter of the said *Covenant* as to this particular be by the Law *unlawful*, and the Imposers thereof without a *power* by Law invested in them; we may safely and with a *good conscience* declare, That we hold that there lyeth no obligation upon *me* or any *other person* from the same.

I do verily believe, that as to the *Government* of the *State*, the altering it from a *Monarchical* to a *Democratical Government* could never be subscribed to by the *Engagement*, even by such persons who do yet *believe* that the *Covenant* bindeth them to endeavour to alter the *Government* of the Church.

Now

Now be pleased to consider whether the *reason* be not the *same*; They would have altered the Government of the State *without Law*, and others th: Government of the Church *without Law*.

And that you may be the better *perswaded* of this, give me leave to *impart* that little smattering that I have of the *Law*, as I have learned from the *Learned* in that *Science*.

*Sect.*16. Concerning therefore the *Laws of the Land* you may please to observe this in the *general*;

That the *Law* hath three *fulcimenta* or *grounds*, and they are these: First, *Customs* or *Usage*. Secondly, *Judicial Records*. Thirdly, *Acts of Parliament*.

Now *Judicial Records* and *Acts of Parliament*, they are but *Declarations* of the *common Law* and *customs* of the Kingdom. *Law* is is not known but by *usage* and *custom*, and *usage* proves the *Law*, 10 *Eliz. Plowden* 316.

Now if this be so, and it being *evident* that the *Government* in this Kingdom as to *Church and State*, as now it is *established*, having been of so long *continuance*, as the Histories of this Kingdom do tell us:

This *customs and usage of Government* so long exercised, maketh it to be a *Fundamental Law*. *Plowdens Commentary* 195.

*Sect.*17. To alter therefore a *Fundamental Law*, as to the Government of Church and State, can never be *done lawfully*, but by those *persons* whom *Use and custom*, *Judicial Records* and *Acts of Parliament* have invested with *Authority* so to do.

Now who these are the *Law* must tell us; not the *two Houses alone*, not the *King alone*, but *both together*, make up the *Body politick*; that *make Laws* for the *Government* of Church and State, *Dier* 38. *fol.* 59, 60. The *King* is the *head* of the *Parliament*, the *Lords* the *principal members* of the *body*, the *Commons* the *inferiour*

Mem-

Members of the same, 1 *Ed.* 6. *cap.* 2. *All Authority and Jurisdiction, spiritual and temporal, is derived from the King.* And every *Member* that sits in *Parliament* taketh a *corporal Oath* that the *King is supreme* over all *persons*; the *King* therefore must needs be above the *two Houses of Parliament*, which is *evidenced* further *thus*; That as the *power* of their *Assembling* is by virtue of his *Writ*, so the time of their *staying* is *determined* by his *Royal will and pleasure*, according to the *usage and customs of the Land.* The *two Houses* therefore are not above the *King*; and there being no *Law* to be made without the *King and both Houses*, neither *alone*, according to the *Fundamental Laws* and *Constitutions* of the *Land*, can *alter*, or *endeavour to alter*, the *Government* either of Church or State.

So that the *altering* of the *Government*, except by such *persons* who have *Authority* by *Law*, is an *unlawful act* in it self, and the *imposing* of it *upon others* by an *Oath* makes it *still more unlawful*, if the Imposers have not Authority by the Law of the Land so to do.

Sect. 18. Now I beseech you consider but as to *matter of fact*, who did impose this *Covenant*, and by the *Law of the Land* you will soon be resolved, whether either the *matter were lawful* or the *power lawful.*

That the *matter was unlawful* thus appeareth, not only by what is already *alledged*, but by what *followeth*; That *matter* of an Oath is *unlawful* that is contrary to the *Law of the Land.* The Government of the Church, as it now stands, being in the *general* secured by *Magna Charta*, which *great Charter* is confirmed by 32. Acts of Parliament, as I have read, the first Article whereof runneth thus, *Salva sint Episcopis omnes libertates sua.*

Sect. 19. Now these *general Laws* of the *great Charter* of our Liberties, and the *Petition of Right*, there being no *particular Laws* against what is there *contained*, such

such, I say, as are not *repealed* by a *lawful power*; it is not the *first Article of the Covenant*, as to the *extirpation* of that Church-government, maketh the great *charter* void as to that *particular*.

I am apt to think in this *case*, that an *Oath* imposed by persons, that *by their Oaths* acknowledge the *King supreme*, and above them, that can make no *Law* therefore without the *King*, and consequently can impose no *lawful Oath* by their *Authority*; an *Oath* also as to the *matter* of it being *unlawful*, as you have heard; cannot make void a *known Law*, or bind the *conscience* of the taker to endeavour the same.

But these *Laws* being *in force* do relatively bind the *conscience* to observe them, and to *endeavour* by any *power*, but those that made them, to *change* and *alter them*, I humbly conceive, is above the *sin of Disobedience*; and to swear to it maketh the *sin* to be the *greater*.

Sect. 20. And therefore I am very much *mistaken*, if I or any other may not without sin *declare* what the *Act for Uniformity requireth*, That I hold there lyeth no *obligation* upon me, or any other from the *highest* to the *lowest*, as having no *lawful* power to *endeavour* to *alter* the *Government* either of Church or State.

As to the *obligation* that lyeth on us by the *covenant*, to alter the *government* of the State, I do not *remember* that there is any *clause* therein that giveth any *ground* for *such thoughts*; and therefore I shall pass that over.

But for the further *evidencing* of the *lawfulness* of *declaring* the non-obliging power of the *covenant* according to the *Act*;

Sect. 21. I shall humbly offer further the *judgment* of the *reverend* Mr. *Perkins*, who in his *cases of conscience*, and *other where*, doth *resolve this doubt*, concerning the *obliging power of an Oath*, both when it *bindeth* and when it *bindeth not*, pag. 107. *When an Oath bindeth not* he re-

solveth

Members of the same, 1 *Ed.* 6. *cap.* 2. *All Authority and Jurisdiction, spiritual and temporal, is derived from the King.* And every *Member* that sits in *Parliament* taketh a *corporal Oath* that the *King is supreme* over all *persons*; the *King* therefore must needs be above the *two Houses of Parliament*, which is *evidenced* further *thus*; That as the *power* of their *Assembling* is by virtue of his *Writ*, so the time of their *staying* is *determined* by his *Royal will and pleasure*, according to the *usage and customs of the Land.* The *two Houses* therefore are not above the *King*; and there being no *Law* to be made without the *King and both Houses*, neither *alone*, according to the *Fundamental Laws* and *Constitutions* of the *Land*, can *alter*, or *endeavour to alter*, the *Government* either of Church or State.

So that the *altering* of the *Government*, except by such *persons* who have *Authority* by *Law*, is an *unlawful act* in it self, and the *imposing* of it *upon others* by an *Oath* makes it *still more unlawful*, if the Imposers have not Authority by the Law of the Land so to do.

Sect. 18. Now I beseech you consider but as to *matter of fact*, who did impose this *Covenant*, and by the *Law of the Land* you will soon be resolved, whether either the *matter were lawful* or the *power lawful.*

That the *matter was unlawful* thus appeareth, not onely by what is already *alledged*, but by what *followeth*; That *matter* of an Oath is *unlawful* that is contrary to the *Law of the Land.* The Government of the Church, as it now stands, being in the *general* secured by *Magna Charta*, which *great Charter* is confirmed by 32. Acts of Parliament, as I have read, the first Article whereof runneth thus, *Salva sint Episcopis omnes libertates sua.*

Sect. 19. Now these *general Laws* of the *great Charter* of our Liberties, and the *Petition of Right*, there being no *particular Laws* against what is there *contained*, such

such, I say, as are not *repealed* by a *lawful power*; it is not the *first Article of the Covenant*, as to the *extirpation* of that Church-government, maketh the great *charter* void as to that *particular*.

I am apt to think in this *case*, that an *Oath* imposed by persons, that *by their Oaths* acknowledge the *King supreme*, and above them, that can make no *Law* therefore without the *King*, and consequently can impose no *lawful Oath* by their *Authority*; an *Oath* also as to the *matter* of it being *unlawful*, as you have heard; cannot make void a *known Law*, or bind the *conscience* of the taker to endeavour the same.

But these *Laws* being *in force* do relatively bind the *conscience* to observe them, and to *endeavour* by any *power*, but those that made them, to *change* and *alter them*, I humbly conceive, is above the *sin of Disobedience*; and to swear to it maketh the *sin* to be the *greater*.

Sect. 20. And therefore I am very much *mistaken*, if I or any other may not without sin *declare* what the *Act for Uniformity requireth*, That I hold there lyeth no *obligation* upon me, or any other from the *highest* to the *lowest*, as having no *lawful* power to *endeavour* to *alter* the *Government* either of Church or State.

As to the *obligation* that lyeth on us by the *covenant*, to alter the *government* of the State, I do not *remember* that there is any *clause* therein that giveth any *ground* for *such thoughts*; and therefore I shall pass that over.

But for the further *evidencing* of the *lawfulness* of *declaring* the non-obliging power of the *covenant* according to the *Act*;

Sect. 21. I shall humbly offer further the *judgment* of the *reverend* Mr. *Perkins*, who in his *cases of conscience*, and *other where*, doth *resolve this doubt*, concerning the *obliging power of an Oath*, both when it *bindeth* and when it *bindeth not*, pag. 107. *When an Oath bindeth not* he resolveth

solveth in six cases: Some of the n I shall produce, desiring that we may faithfully without prejudice apply to our case in hand.

*Sect.*22. First, *an Oath bindeth not* when it is against the *Word of God*, and hath a *tendency to sin*. I desire it may be *considered* whether this *Oath* in question, being *imposed* by part of the *two Houses*, be not as *contrary to the Word* as the Law of the Land, and being an *Usurpation of the supreme Magistrates office*, as to publick *Reformation*, hath not a *tendency to sin*, whether it hath not a *tendency to Injustice*, taking away without Law the *liberties* of such as are *confirm'd* so often by *Magna charta*; whether also it doth not *tend* to the *strengthning* us in our *disobedience*, as to the *commands* of our Superiours about Church-government, and to the *maintenance* of the *sin of discord* and *division* about *matters* of this *nature*. I am apt to think that when an *Oath* pleaded for *produceth* these *effects*, it *bindeth* not; for an *Oath*, as Mr. *Perkins* saith, *is not to be a bond of iniquity*.

*Sect.*23 Secondly, Mr. *Perkins* saith *an Oath bindeth not when it is made against the wholsome Laws of the common-wealth, because, as he saith, every soul is to be subject to the higher powers*, Rom. 13.

Now whether to *swear* to *change* the *Government either in Church or State* be not against the *wholsome* Laws of the *common-wealth*, I have shewed at large by the *statute* of the 25. of *Edward* 1. *The great charter is declared to be the common Law of the Land*; and this, as I have said, secureth the *liberties of the Church*. And the Text that Mr. *Perkins* quoteth, Rom. 13. *Let every soul be subject to the higher powers*, doth not condemn the *practice of all inferiours* that shall impose a *new Oath* without a *new Law*, especially to *alter the old and ancient Government of Church and State*, I am much mistaken and desire to be better inform'd.

Sect.

Sect. 24. Thirdly, he saith further, if the *Oath be made by those who are under the Tuition of their superiours, and have no power to bind themselves*, then the Oath bindeth not. Now that the *two Houses* are under the *Tuition* of their *superiour the King* is very *evident*, 1 *Eliz.* in *Cawdryes* case part 5. fol. 5. *Every Member of the House of Commons and of the Lords too*, if I mistake not, at *every Parliament take their corporal Oaths, that the King is the supreme and onely governor in all cases and over all persons*; and the said Statute of *Eliz.* is but declarative of the *ancient Laws*. And in the fifth of *Edward 6. all Authority and Jurisdiction* Spiritual *and* Temporal *is derived from the King*; therefore all his subjects are *under his Tuition* and *Jurisdiction*.

Sect. 25. I desire this may be a *little thought on*; for if the *Imposers of the Covenant* be as our *Law teacheth*, and as their *Oaths declare*, under the *Kings Jurisdiction*, and so have no power by Law to *bind themselves by an Oath* without *a new* Law, and *this* Law cannot be *made* without the *Kings consent*; as Mr. *Prin* doth *acknowledge* in his *soveraign power of Parliaments*, pag. 46, 47. *That the Kings assent is necessary to make Laws and ratifie, the King being the Head of the Kingdom and of the Parliament.*

And this Solemn *League and Covenant* being never *enjoyned* by any *such* Law, but by such who had no *power to bind themselves.*

I humbly conceive that we may *safely* without sin *declare, that it bindeth not me or any other*; for that which *in se*, in it self hath no *binding power*, *bindeth not any person whatsoever.*

Sect. 26. Especially *considering* what Mr. *Perkins* saith further, *That an Oath bindeth not*, pag. 527. *of Conscience, when persons are not Sui Juris*, but are *under the power of another*, proving it out of *Numbers* 30. 3. *If a*

Woman

Woman vow unto the Lord, and bind her self by a bond, being in her Fathers house, &c. verse 5. *If her Father disalloweth her the same day that he heareth all her vows and bonds they shall be of no value, and the Lord will forgive her: The case is also the same when a Wife voweth,* ver. 7, 9.

Now I *humbly conceive* this was the *case* as to the *Covenant*, when it was *Imposed by part of the two Houses*, the *Father* of our Country so far *disallowed* the same, that in the *day* that he heard thereof, he *Issued out his Proclamation* against it from *Oxford*, and in his Εικων Βασιλικη, after his *discourse* upon the Covenant, in which are so *many passages*, which laid together must needs *conclude* that he in no wise *consented to it*.

Sect. 27. That you may observe the *deep sense* that he had of his *subjects sinning* against God by *taking it*, after that he had, I say, given his *Judgment* in the *general* of it; that he reckoned it to be the *pawning of his peoples souls* to his *subjects of* Scotland, he doth *conclude* with this *prayer for us*; *To thee, O Lord, do I address my prayer, beseeching thee to pardon the rashness of my subjects swearing, and to quicken their sense and observation of those Just, Moral and Indispensable bonds which thy word and the Law of the Kingdom hath laid upon their consciences, &c. make them at length to consider, that nothing violent and injurious can be religious.*

Sect. 28. There is a fifth case, pag. 525. and that is this, *an Oath bindeth not if it be made of a thing that is out of our power. As if a man swear to his friend to give him another mans goods*; this I conceive may be applyed to the *case in hand*; to alter the *Government* of Church or State is not in our *power*, neither by the *Law of God* or the *Land*, we cannot do it without very *great injury* to others, as you have *learn'd*, and therefore to *endeavour* after it is a *sin*.

Sect.

*Sect.*29. And sixthly saith he, *If at first it were lawful, and after by some means becometh either impossible or unlawful*; for when it *becometh impossible, then we must safely think that God from Heaven freeth a man from his Oath*, which I think also is considerable in this case.

And, saith he, when it doth begin to *be unlawful*, then it *ceaseth to bind*; because *the binding virtue is onely from the Word of God*, which *bindeth* not to any thing *forbidden* in the *holy Scripture*, or that is *unlawful either* from the *Word of God* or the *Law of the Land*.

I beseech you consider, that if when an *Oath* whose *institution* by God is to be the *end of all strife*, shall have a *natural tendency* to the *maintaining* of *strife*, *division* and *contention*, to be the *occasion of wars* and *commotions* in the *Land of our Nativity*, to administer *matter* and *occasion* of *jealousie* in our Superiours, that while we *judge* our selves *bound in conscience* by an *Oath*, that we have taken to *endeavour* to *alter and change the Government* whether he will or no, *there can be no safety*.

*Sect.*30. Consider, I pray, whether in this *case an Oath*, which we have *apprended lawful* at one time, may not now begin to *grow unlawful*; because that the *word doth* forbid *resistance* of the *powers that are over us*, and doth *require obedience of us* for *conscience sake*; the contrary whereunto we do *exert* in our *endeavours* to *change the Government*, though we should never *be able to effect the same*.

*Sect.*31. And therefore upon all these *considerations*, which I now *offer to all peaceable spirits*, to you *especially* which should be the *Embassadours of Peace*, and should with *John* the *Baptist* be *Instruments* by your Ministry to *turn the hearts of children towards their Parents*; Let what I have *offered* as the judgment of that *Orthodox and Reverend* Mr. *Perkins*, who being *dead*, and so above all interest, yet *speaketh*, that as to the *not*

bind-

binding power of an Oath, which I hope may prevail with you to *declare*, That you *hold* that there *lyeth* no *obligation upon you or any other person, from the Oath commonly called the Solemn League and Covenant, to endeavour any change or alteration of the Government of Church or State*; especially considering that, if I be not in a very *great error*, I have made it *appear* by the *Law of God* and *of the Land*, that it is an *unlawful oath*, and that it was *imposed upon the Subjects of this Realm against the known Laws and Liberties of the Kingdom*: Both which are to be declared also, and doubtlesse may very well be without sin.

Sect. 32. There is also another thing *particularly* to be *declared* against, required by the said *Act*, which I do hold *needful* to speak a word unto; though, I hope, but *very little*, if not at all *scrupled* by *Presbyterian Ministers or People*; and that is to *declare*, *That it is not lawful upon any pretence whatsoever to take up Arms against the King*; *and that I do abhor that trayterous Position, of taking Arms by his Authority against his Person, or against those that are commissionated by him.* But of this in the next Chapter briefly.

CHAP. VII.

That to declare, That it is not lawful upon any pretence whatsoever to take up Arms against the King; and that we do abhor that trayterous Position, of taking Arms by his Authority against his Person, &c. is very warrantable by the Law of God and of the Land.

Section 1.

THat this Declaration may be *chearfully* made by all *His Majesties Subjects*, and *especially* the *most zealous haters of Rome and Popery*, and also may be *lawfully*

ally made *without sin*, one would think there were no need to speak a word in that *behalf*.

But considering how much the *Reformed Protestant Religion* hath been *dishonoured*, how much the * Jesuites Doctrine of the *lawfulness of the Subjects taking up arms against their Prince*, hath of late years been too much *justified*.

* *Bilson*, the differences between Christian Subjection and Unchristian Rebellion, *Edit.* 1536. *lib.*3.*pag.*92.

I shall *write* a little more then I *intended*, referring the *Reader to more of this subject* in *Bilsons Answer to this Jesuitical doctrine*. *Bilsons subjection lib.*3. *pag.* 97. and so on.

*Sect.*2. That this therefore may *lawfully be declared*, that it is *not lawful upon any pretence whatsoever to take arms against the King*, *&c.* I argue thus:

That which is *unlawful by Gods Law* and of the Land *for me to do*, I may without sin declare to be unlawful.

But for subjects upon any *pretence* whatsoever to *take arms* against the *King* is *unlawful*; and therefore I may *declare* according to the Act.

Now that for subjects upon any *pretence* to *take arms* against the *King is unlawful*, *Rom.* 13.1. may serve for a Scripture-proof instead of many; *Let every soul be subject to the Higher powers*, *for there is no power but of God*, *and the powers that be are ordained of God*, ver. 2. *Whosoever therefore resisteth the power*, *resisteth the Ordinance of God*, *and they that resist*, *shall receive to themselves damnation*.

It is you see a *most dangerous sin* to *offend* this *Gospel-precept* by our *disobedience*, which commands and requires *subjection of every soul*. No persons of what *order* or *degree* soever, whether *Ecclesiastical* or *Civil*, but are to be subject to the Higher powers thereof; him, as the Apostle *Peter* doth acknowledge to be the su-

preme, the King whom the Laws of the Land doth invest with Supremacy of Jurisdiction in all Cases, and over all persons in his own Dominions.

*Sect.*3. But to *resist* the power, this is to *resist* the *Ordinance of God*; and therefore the *punishment* is *expressed* to be so *dreadful* to deter us from it. For they that *resist shall receive to themselves damnation*, instead of getting *dominion* over others, they shall receive *damnation to themselves*.

Whoever therefore *taketh up Arms* upon any *pretence whatsoever*, be the *cause* never *so good*, against the *supreme and higher powers*, must have his *commission* for it out of *Gods Word*, otherwise you see it is a *very great sin*: How contrary it is to *Gods Law* you may read more in *Bilsons Christian Subjection*. I having I hope said enough to *perswade to the lawfulness* of making this *Declaration*, from the *unlawfulness of taking up Arms* against the King upon any pretence whatsoever, it being so expressly *forbidden* to resist, *Rom.*13. 2. now he that taketh up *Arms* against his King *resisteth him*.

*Sect.*4. But further, I may *declare* it is not *lawful* upon any *pretence* to take *up Arms against the King*, because the *Law of the Land* forbids it, and maketh it to be *high Treason* so to do; Mr. *St. John's Speech* pag. 6. the words of the Statute are 25 *Edward* 3. *If any man do levy War against our Lord the King in his Realm, this is declared to be Treason*.

And so also is the *arising to alter the Religion by Law established*, 4 of *Philip* and *Mary*, not repealed if I mistake not.

These being the *known Laws* of the Land, such *Ordinances of men* to which we are to *yield obedience* for *conscience sake*, and for the *Lords sake*.

Therefore to *declare* that it is not *lawful to take Arms against the King is warranted*, and may be done with a *safe conscience*.

Sect.

Sect. 5. And that we may *lawfully declare* that I do abhor that *trayterous position* of *taking Arms* by his *Authority* against his *person*, or *against* those that are *commissioned* by him; this is *agreeable to Gods word also*. The Scriptures, which command us to *honour the King*, 1 *Pet.* 3. *mean* his *Person* as well as his *Authority*; it is so *doubtless* in *reference* to our *natural Parents* whom we are *commanded* to *honour*, *Command.* 5. that we *honour their Persons* as well as their *Authority*, and therefore why not to our *political Parents*?

Further, if I am to *obey* those which are *commissioned* by the King as Supreme; That is, those that are *sent by him*; if this be *our duty*, 1 *Pet.* 3. Then to *take up Arms* against those that are *commissioned* by him is *sinfull* and *unlawfull*.

Sect. 6. To *affirm* therefore that the *Kings Authority* is *separable from his person*, and that I may take *up Arms* by his *Authority* against his *Person*. It is *High Treason* by the *Law of the Land*, and therefore may well be declared to be a *trayterous position*. Sir *Edward Coke* in the 7. part of his *Reports* in *Calvins* Case saith thus, fol. 11. *In the reign of* Edward *the second*, *the* Spencers *the Father and the Son to cover the Treason hatched in their hearts, invented this damnable opinion: That Homage or Oaths of Allegeance was more by reason of the Kings Crown or Authority then by reason of the person of the King: upon which opinion they inferred these execrable and detestable consequences.*

First, *if the King do not demean him by reason in the right of the Crown, his Lieges are bound by Oath to remove him.*

Secondly, *seeing the King could not be removed by suit of Law, that ought to be done per Aspertee*, that is, by force.

Thirdly, *that his Lieges be bound to govern in aid of him and defaults of him.*

All which were *condemned* by two *Parliaments*, one in the Reign of *Edward the second* called *Exilium Hugonis le Spencer*, the other by the *first of Edward the third* chap. 2. all which *Articles* against the *Spencers* are *confirmed* by this last Statute: the Articles as I have read are extant in the Book called *Vetera Statuta*.

Sect. 7. Now if these things be so, what *manner* of *persons* ought we to be as to our *humiliation* for *what is past*, as to our *obedience* and *subjection* to the known *Laws* of the Land for the *time* to come, and as to our *satisfaction* in the *present case*, [concerning the not *binding* power of the *Covenant*, and the *lawfulnesse* of *declaring* against the *taking up of Arms against the King*?

And thus now having turned my heart inside outward, and shewed you what doth satisfie *my conscience*, and may any other, I suppose as to the *lawfulness* of *declaring that I do hold there lyeth no obligation upon me or any other person from the Oath or covenant, to endeavour the alteration or change of Government*; and how the same is in it self an *unlawful Oath*, and *imposed* upon the *subjects* of this *Realm* against the *known Laws* and *libertie of this Kingdom*.

Sect. 8. I humbly conceive the *counsel* that was given by the Assembly of Divines in their exhortation to the *taking of the Covenant*, is absolutely *necessary* to be *followed*; which if I mistake not is this, *That if an Oath should be found, into which any Ministers or others have entered, not warranted by the Law of God and of the Land*, in this case they must *teach themselves and others*, that such *Oaths call for repentance*, not *pertinacy in them*.

I beseech you therefore, if there be any *consolation in Christ*, if any *comfort of love*, if there be in you any *compassion and mercy* either to *your own souls*, bodies, estates, with their peace and prosperity; or likewise to all these great concerns of others which now lie at hazard by

your

your means, *think of these things* which I have laid before you.

Sect. 9. You *especially*, who do more *peradventure scruple* the *declaring* against the *binding power* of the *Covenant*, then many called *Independents* did long ago, calling it *an Almanack out of date*, or the *Scotch Hook*.

Be pleased to take *these things* into your *calm* and *Christian consideration*, you more especially who have not *corrupted* your *consciences* by the purchase and possessing your selves of any of the *Kings lands*, in Law called *Patrimonium sacrum lex terræ*, pag. 5. or the *Revenues* of the Church which is *sacriledge* so to do. Oh *take heed* that you drive not on the *designes* of those that we may *suspect* would fain *involve us again in blood*, that they might lick up again those *morsels* that they have been forced to *disgorge*.

Sect. 10. And let the great *concerns* of your *liberty*, and *opportunity* for the *exercise* of your *Ministry* for the *good of souls*, the great *doubtfulness at least* of what you *scruple*, as to the binding power of the *covenant* to alter *or endeavour a change in the Government of Church or State*. The assurance that you have to the *contrary* by the *Body politick* in this *present Act of Parliament*, prevail with you to *incline* to what I have here offered to you upon this *argument*, I have *prefaced* so much of the *integrity* of my *heart*, and the *sincerity* of my *intentions* in this *Discourse*, that I shall now leave it to your *consideration*.

Sect. 11. And because that I am apt to believe that there are some amongst us, that doe *scruple obedience* to the use of an *imposed form* of prayer, should this *scruple* of the *Covenant* be *removed*; this being greatly argued against by the *Author of the Temperate Discourse about Liturgies and forms of prayer, &c.* And also that there are others, that though they should yield to the *use of a*

Form, yet not the *Liturgy of the Church of England*, being affirmed by the *Authors* of *Plus ultra* to be *Tantum non the Mass-book*; by *Discourse of Liturgies* not to be used, *having been offered up to an Idol*, &c.

The Act of Uniformity requiring every Minister, pag. 77. to declare, *That they will conform to the Liturgy of the Church of England as it is now by Law established.*

Sect. 12. I shall through *Gods assistance* proceed, by answering what is *objected* by these two *aforesaid Authors*, make *evident* the lawfulnesse of *Conforming* to the *Liturgy of the Church of England*, as it is now established *by Law*; beginning first more generally with what is said by the *Author of the Discourse of Liturgies*; *a book* which I have heard *too much commended* by some I *much honour.*

And then *particularly* by removing what is said by *Plus ultra* against the *publick Liturgy*, as taken out of the *Mass-book*, *&c.*

CHAP. VIII.

That Uniformity in publick Worship, by obedience to an Imposed Form, is lawful.

Section 1.

COncerning *Uniformity* in publick Worship I have given a little touch before, speaking to the *term*; and as to its *lawfulnesse* the instance before given of the *benefit* thereof, *Christ* having made so gracious a *promise* to those that do *agree* together in prayer, that do *symphonise* therein, according to the *Greek* phrase, *Mat.* 18. 19. Πάλιν λέγω ὑμῖν, ὅτι ἐὰν δύο ὑμῶν συμφωνήσωσιν ἐπὶ τῆς γῆς περὶ παντὸς πράγματος οὗ ἐὰν αἰτήσωνται, γενήσεται αὐτοῖς παρὰ τοῦ πατρός μου, τοῦ ἐν οὐρανοῖς. *Again I say unto you, that if two of you shall agree on earth as touching*

touching any thing that they shall aske, it shall be done for them of my Father which is in heaven. I say, it is very much *evidenced* thereby; for *our Saviour* in the very *infancy* of the *Christian Church* would never have given *encouragement* to such an *harmony* and *agreement* in his service, by making so *great a promise* to his *little congregation* as there he did, if it had not been *lawful.*

Sect. 2. And admit there should be no other *Text* in all the *New Testament* in express terms to *prove it*, yet if it be in any *generall Text* commanded or approved of, and it appear to be the *constant practice* of the Church under the *Old Testament* administration; then *doubtless* it must be of *Divine Institution*, the *Church of God* being still the same. Therefore *Uniformity* or an universal agreement in publick Worship is *lawful* to be *conformed* unto where it is *commanded.*

Sect. 3. I find in the *Church of God*, that in *Ezra* his time there was an *Uniformity* in publick Worship, *Ezra* 3.10,11. and that after the *Ordinance of David* King of *Israel*, 1 Chron. 16. 7,8. *They sung together by course*; there was a *symphony*, an agreement and *harmony* in their *Worship.* And this was done according to an *Act of Uniformity* set forth by *King David* very long ago; for in 1 Chron. 16. 4. *David he appointed certain of the Levites to minister before the Arke of the Lord, and to rehearse, and to thank and praise the Lord God of Israel*, with Instruments of Musick: and *verse* 7. then at that time *David did appoint to give thanks unto the Lord by the hand of Asaph and his brethren*, which were Choristers, and *Asaph* the chief Singer amongst them, as you may find in the Title to some Psalms of *David*: and in *ver.* 36. by *Davids appointment* the people were to be *uniform* also: when the Priest had said, *Blessed be the Lord God of Israel for ever and ever*; then were all the people to say, *So be it*, or *Amen*, and *Praise the Lord.*